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43. 30.







JERUSALEM, FROM MOUNT MORIAH.

Rev^d Charles John Ball

JERUSALEM;

AS IT WAS, AND AS IT IS:

OR ITS

HISTORY AND PRESENT STATE.

TRANSLATED FROM THE GERMAN,

BY

SOPHIA TAYLOR.

WITH A COMMENDATORY PREFACE,

BY THE REV. A. M'CAUL, D.D.,

RECTOR OF ST. JAMES'S, DUKE'S PLACE.

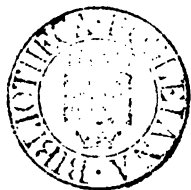
"If I forget thee, O Jerusalem, let my right hand forget her cunning."
—*Ps.* cxxxvii. 5.
"Pray for the peace of Jerusalem: they shall prosper that love thee."
—*Ps.* cxxii. 6.

LONDON :

B. WERTHEIM, ALDINE CHAMBERS,

PATERNOSTER ROW.

M.DCCC.XLIH.



LONDON :
PRINTED BY C. F. HODGSON, 1, GOUGH SQUARE,
FLEET STREET.

P R E F A C E.

THAT the Holy City of Jerusalem has ever had a place in the affections of Christendom, as well as in the hearts of the children of the Prophets, is attested by its history from the days of Helena to the Crusades, and from thence to the present hour. That it still has a just claim upon the regard of the Protestant of the nineteenth century, no less than upon that of the Pilgrim or the Crusader of by-gone ages, can be doubted by none, who to the remembrance of the past add the hopes of the future, or connect the narrative of the Gospel with the predictions of the Prophets. Neither the antiquities of Rome and Greece, the monuments of Egyptian greatness, nor

the mysteriousness of the ruined cities of America—however wonderful as the triumphs of human genius, or absorbing in interest as linking the men of the present generation with the wise and the great and the mighty, who have long since mouldered into the dust from which they were taken—can at all be compared with the garden of Gethsemane, the place of Golgotha, or the Mount of Olives.

The former remind us only of the vanity of human greatness—the weakness of human power;—they speak of time—of sin—of ruin. Whilst the latter recall to our contemplation the recovery of the human race—the infinity of Divine mercy—the triumphs of Divine love, and the glories of futurity. In all the world there cannot be a spot more worthy of reverent regard, or whose localities claim a more diligent investigation, than that where Melchisedec dispensed the bread and wine—where Abraham bound and offered his only son—where the

Lord of hosts dwelt between the Cherubim—where Prophets and Apostles worshipped—where the Son of God poured forth his soul as a ransom for the sins of the whole world. In every age this was sufficient to attract the attention of those who had learned with St. Paul to glory only in the Cross of Christ;—and yet even this interest is much increased by the believing contemplation of the Prophecies. The inspired announcement that Jerusalem is yet to be the scene of millennial glory—the centre of human felicity—and the fountain whence are to flow the streams of Divine knowledge through the world; that it shall be “the joy of the whole earth,” “the throne of the Lord;” and that in that day the name of the City shall be “the LORD is there,”—commands still more the attention of the believer; and persuades him, that if he or his children ought to know the history, the topography, and the antiquities of the seats of

heathen empire or learning ; still more ought they to be familiar with the Sacred localities of the City of the Great King, acquainted with its history, and informed of its future destiny. Hitherto, however, there has been a difficulty. It is only in our own times that the subject has been accurately investigated; and even now the information is diffused through many volumes of travel and research, which render the acquisitions inaccessible to the great majority of the public, and especially to children. The Rev. Charles John Ball, member of the Rhenish Protestant Church, distinguished alike by his learning and his zealous and devoted piety, has therefore conferred no small benefit on the rising generation, by condensing into one small volume all that is of general interest in F. von Raumer's Palestine, Schubert's Travels in the East, Professor Robinson's Palestine, Pliny Fisk's work, &c.; and combined it with the

outline of the history as furnished by the Sacred Scriptures, Josephus's "Jewish War," Osiander's "Fall of Jerusalem by the Romans," Hoffman's "Son of a Star," and other historical disquisitions. The English public is also indebted to the Lady who has translated it, and the publisher who has sent it forth for their use. The reader will find that the Author has executed his task with an ability which makes recommendation superfluous. To those who desire to make their children acquainted with "Jerusalem as it was, and as it is," I confidently recommend it on account of its fulness and its brevity, as well as its tone and spirit; and I feel particular satisfaction in doing so, as it had its origin in the interest excited in Germany by the kingly project of establishing a Protestant Bishop in Jerusalem. May it increase and spread the interest here—lead many to take pleasure in the stones of Zion,

and to pity her children in dispersion—and may it also tend to promote kindness and brotherly love between those churches, which, having by God's grace been set free from the errors, superstitions, and idolatry of Romanism, have united in the endeavour to exhibit again in Jerusalem that pure faith which was once delivered to the Saints.

ALEXANDER M'CAUL, D.D.

Palestine Place, April 26, 1843.

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Published by H. Westheim, Aldine Chambers, 1841

JERUSALEM:

AS IT WAS, AND AS IT IS.

SECTION I.

TOPOGRAPHY AND NATURAL HISTORY OF JERUSALEM.

JERUSALEM, in the history of Abraham, where the first mention of it occurs, is called Salem or, as Josephus the Jewish historian has it, Solyma, meaning "Peace," (Gen. xiv. 18; Heb. vii. 2.) Before the taking of the town by David, it was also called Jebus, (Josh. xviii. 28; Judges xix. 10), because it was then inhabited by the Gentile Jebusites; but even in the time of Joshua, the name Jerusalem also appears, which some translate, "They shall see peace;" i. e. the inhabitants, on account of the strongly for-

tified situation of the town, shall enjoy peace. According to others, this word should be interpreted "the venerable, sacred," or "holy Salem;" which coincides with the meaning of the word Hierosolyma, the name given to the town in the New Testament, and by the Greeks and Romans. But probably it is most strictly rendered "the people of peace," or "the dwelling of peace," though the external peace of the town cannot be meant thereby; since its situation shows that it was intended for a strong fortress, and innumerable wars must have been foreseen from its very foundation. This name, Jerusalem, has remained its most common appellation to the present day. Herodotus, the Greek historian, B. C. 650, calls it Kadytis, which is synonymous with El Kuds, i. e. "The Holy," as it is now commonly called in the East by Mahommedans. It is also sometimes called Beit el Mukdis, or Beit el Mukaddis, "the house of the sanctuary," by Arabic authors, being a Holy city not only to Jews and Christians, but also to Mahommedans.

The word of the Lord (Ezekiel v. 5), "This is Jerusalem, I have set it in the midst of the

nations and countries that are round about her," shows the wonderfully appropriate situation of this holy city to have been appointed by God himself. Situated in Western Asia, where this part of the world—the cradle of nations—communicates with Africa by the Isthmus of Suez, and at a small distance from the Mediterranean Sea, which unites it with the countries of Europe, it is placed as it were in the centre of three quarters of the world. Its geographical position is about $35^{\circ} 13''$ East Longitude, and $31^{\circ} 46''$ North Latitude; it lies therefore in the north temperate zone, at about an equal distance from the Equator and the Arctic Circle. It is twelve leagues from the Mediterranean to Jerusalem, and eight from Jerusalem to Jordan. "Her foundations are upon the Holy *Hills*" (Psalm lxxxvii. 1.) "whither the tribes of Israel *go up*," (Psalm cxxii. 4); yet is she not "a city upon a hill that cannot be hid" and that may be seen from afar; for "the hills are also round about Jerusalem" (Psalm cxxv. 2.) On approaching it from the west, it is first visible at a distance of about half a mile; and from the east, from the summit of the neighbouring Mount of Olives: from

the north it is perceived at a somewhat greater distance. From Lebanon, in the north of Palestine, a chain of mountains runs southwards through the country; which, just where it exchanges the name of "mountains of Ephraim" for that of "mountains of Judah," forms the small tongue of hills upon which Jerusalem is situated, being bounded on the east by the valley of Kedron or Jehoshaphat, and on the west by the valley of Hinnom, which unite on the south. On the north side alone is the city unprotected by a valley; on which account hostile attempts have mostly been made from this quarter. A valley runs from the northern walls, in a southern direction through the city; on the west side of which are the hills of Akra and Zion, and on the east the lower ones of Bezetha and Moriah. Another valley proceeds from the neighbourhood of the western walls, between the hills Akra and Zion, which, joining the former, runs southwards, with a deep channel, into the valley of Jehoshaphat. This vale is called the Tyropæon, or Cheese-makers' Valley. Upon these four above-mentioned hills—Akra, Zion, Bezetha, and Moriah, with its southern declivity Ophel—lies Jerusalem. While Akra

and Bezetha lean upon the heights on the north, and indeed form parts of them; Moriah and Zion raise themselves with steep precipitous sides out of the valleys that bound them. The summit of Moriah is 2280 feet above the level of the sea, and that of Zion 2475. The height of the Mount of Olives, on the east of the city, is 2656 feet; being 416 feet higher than the bed of the brook Kedron, which flows through a deep ravine between it and the city, and is filled with water only during the rainy season in winter, being dry the greater part of the year. On the north-west of the city lies the hill of Gihon, whence the valley of Hinnom runs southwards, along the west sides of the hills Akra and Zion, and opens into the valley of Kedron or Jehoshaphat. On the west side of this valley of Hinnom rises the hill called the "Hill of Evil Counsel."

The stone of Jerusalem, as of all the Holy Land, is a compact limestone; it abounds with caverns, many of which are to be found even in Jerusalem and its environs. Springs and wells are, on the whole, uncommon in such a rocky district; the inhabitants of Jerusalem are therefore principally supplied

with water from cisterns, of which almost every house possesses one or more, for the reception of rain water, and which mostly appear to be very ancient. There are also large reservoirs—the upper and lower pool (Isaiah vii. 3; xxii. 9); the first of which is now called Gihon, having perhaps once received its supplies from some spring of Gihon (2 Chron. xxxii. 30): both lie in the valley of Hinnom, westward of the city, and are now dry except in the rainy season. Northward of the east gate, called St. Stephen's Gate, is a small basin, which some suppose to be the Pool of Bethesda. In Jerusalem itself is a small reservoir, called the Pool of Bethesda, close to the Jaffa Gate, on the west of the city; and somewhat farther, at the upper end of the vale between Akra and Zion, a larger one, called the Pool of Hezekiah (2 Kings xx. 20), which is also merely a receptacle for rain water. The Pool of Bethesda or "Sheep Pool," as which it is now shown, lies on the north of Moriah, and is quite dry, and filled with rubbish; seeming not to have been a pool, but a deep trench intended for the defence of the neighbouring Fort Antonia. A further supply of fresh water is furnished by a very old conduit, out

of the Pools of Solomon, which lie in the neighbourhood of Bethlehem, and are supposed to be the sealed fountain mentioned Sol. Song, iv. 12.

Jerusalem has only three springs in its neighbourhood, viz., in the valley of Jehoshaphat where this has united with the valley of Hinnom, the Well of Nehemiah, which is called by the Arabians "the well of Job," and is probably the well of Rogel mentioned 2 Sam. xvii. 17, and 1 Kings i. 9; and farther northward in the same valley, at the base of mount Moriah, the Spring of Siloam, with its pool, (Isaiah viii. 6; Nehemiah iii. 15; John ix. 11); and still a little higher up, St. Mary's Well, which is the same as the King's Pool (Nehemiah ii. 14). All three have sweet water. The two latter, the spring of Siloam and St. Mary's well, are connected by a subterraneous canal, and have this peculiarity, that their supply of water is periodically more or less abundant. This indicates an accession of water to these springs from subterraneous sources in the city, and especially in mount Moriah, where a well of spring-water more than 80 feet deep is yet found;—a fact which explains an extraordinary circumstance,

viz., that in all sieges, though the inhabitants often suffered from hunger, there was never a scarcity of water within the city, while the besiegers without were often reduced to the last extremity for want of it. It is probable, from 2 Chron. xxxii. 30, that Hezekiah intercepted the spring of Gihon on the north-west of the city at a great depth, and conducted its water through pipes into subterraneous reservoirs, large enough to furnish both the city and especially the Temple, where great quantities of water were needed for purifications, with a plentiful supply, and forming by their overflow the two springs, St. Mary's Well and Siloam. This abundance of water renders Jerusalem a fit type of the city of God, "which is made glad with streams." (Psalm xlv. 4. See also Ezekiel xlvii. 1—12; Zech. xiii. 1.)

Jerusalem, on account of its mountainous situation, possesses a mild climate. The temperature is on an average the same as in the temperate districts of southern Europe, except that wet and dry seasons do not prevail by turns the whole year through as in the western countries, but only at certain and pretty nearly fixed periods. The autumnal rain—"the former rain" of the

Scripture, so called because the Jewish civil year commenced in Autumn—usually sets in in the latter half of October, or the beginning of November ; not suddenly, but gradually enough to allow the sower to sow his wheat and barley. The rain mostly comes with the west or north-west wind (Luke xii. 54), and continues during two or three days in succession, falling most abundantly during the night. The wind then generally shifts again to the east, and several days of fine weather follow. In November and December, the rain falls in torrents. In the other months, the intervals of fine weather are longer, and the rain does not fall so heavily ; but it never entirely ceases during winter. Snow often falls in Jerusalem in January and February, even to the depth of a foot or more ; but does not lie long (Jer. xviii. 14). The ground never freezes, though the pools in Jerusalem are sometimes covered with thin ice. The whole season from October to March is rainy, with intermissions of a few fine days ; so that as “the former rain.” of Scripture is the first autumnal showers ; so “the latter rain” is the last showers of spring, which refresh and mature the ripening produce

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of the fields. During the rainy season of winter, the roads, which are at all times bad in Palestine, are very dirty, and only passable with great difficulty. In the end of March, when the regular rains leave off, they become drier. In April and May the sky is generally clear, the air soft and balmy, and only desultory showers appear. From then till autumn the sky is quite clear; so that snow in summer, and rain in harvest, are things quite incomprehensible to the Hebrews, (Prov. xxvi. 1), and it was only a miracle that rain happened in wheat harvest, (1 Sam. xii. 17.) Owing to its high situation, the heat is never so great and oppressive in Jerusalem as in the lower tracts near the Mediterranean and in the plains of Jordan; on which account many tropical fruits—as for example the date palm—although they make their appearance, never ripen in Jerusalem, as they do in Jericho, the City of Palms, which is only six leagues distant. When, however, the south-west wind, or Sirocco, blows (Luke xii. 55), the heat increases, even in Jerusalem, to 32° Reaumur; and although the summer nights are on the whole very cool, and a heavy dew falls, yet the entire cessation of

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rain in summer soon destroys the verdure of the fields, even in the environs of the city. The harvest is naturally later in Jerusalem than on the banks of Jordan and the sea coast; yet it is, for the most part, gathered in by the end of May, or the beginning of June. The earliest grapes ripen in July, but the general vintage does not take place till September. In autumn the whole country is dried up and thirsting for the rain, whose harbingers, the mists and clouds, then make their appearance.

In summing up the productions of the earth about Jerusalem, we must first notice (and this remark equally applies to the whole of the Holy Land) that over this land, which once "flowed with milk and honey," has broken the curse threatened by God, Deut. xxviii. 38—42; and xxix. 22—27; and yet in some few places, where properly cultivated, it still gives proof of its former fertility. But besides this, the agriculture is very defective; there is no regular plough, and its place is supplied by a wooden apparatus, like a branch of a tree, drawn by one lean cow. Wheat and barley, and sometimes also rye, millet, lentil, peas, beans, and various kinds of vegetables, es-

pecially the artichoke and lettuce, are raised; and even potatoes have lately been planted, and with successful results. Several of our finest garden flowers—such as the stock, hyacinth, tulip, narcissus, and anemone—here grow spontaneously; so especially the little everlasting blood-flower, which grows in great profusion at the foot of the Mount of Olives, and is carried home by pilgrims as a memorial. Of trees, the olive, which yields excellent oil, abounds most near Jerusalem. The vines also produce a wine remarkable for its strength, as also delicious raisins. Besides the fruit trees known among us, such as the apple, apricot, walnut, pear, and mulberry trees, &c., we find there the fig tree, the carob tree, the almond tree, the palm tree, &c. There are also turpentine trees, evergreen oaks, laurels, cypresses, and several species of fir. Of animals, herds of oxen are now rarely to be seen: the bull at Jerusalem is small and ill-shapen. Sheep and goats, on the other hand, are more abundant, and their flesh and milk supply food for the inhabitants. The sheep have broad fat tails; and their wool, as also the fine hair of the long-eared goats, furnishes material for

clothing. Camels are necessary for journeys, the bad state of the roads not allowing the use of any kind of carriage. Horses of the finest Arabian breed are sometimes seen, but asses and mules are much more used for riding. Of beasts of prey, the fox and jackal alone are to be met with in the neighbourhood of Jerusalem; in the other parts of the country are seen panthers, and also, though very seldom, lions. The game in the neighbourhood consists of hares, gazelles, wild goats, &c. There are several kinds of birds of prey and singing birds, among which last is the nightingale.

Owing to the elevated situation of Jerusalem, and its consequently temperate climate, the inhabitants enjoy on the whole a good state of health. Men often sink, however, under the fever of the climate. The plague also frequently rages here; and its devastations are, alas! but too much promoted by the uncleanness and defective sanatory regulations prevailing generally in all parts of the East. The removal of the filth collected in the narrow streets, in which carcases of animals are often suffered to lie, is never thought of; though this uncleanness does not prevail so much in

Jerusalem as in other Oriental towns. Their system of quarantine, to guard against the introduction of the plague, is also very imperfect. Although its appearance is several times mentioned in Scripture (as for example 2 Sam. xxiv.), yet at the present day it seems to be of much more frequent occurrence. It was there when Lamartine visited the city in 1832, and also during the stay of Professor Robinson in 1838.

Earthquakes also frequently occur in the Holy Land. One is mentioned by Amos (i. 1) and Zechariah (xiv. 5), as having happened in the time of king Uzziah. In modern times Jerusalem and Bethlehem, and especially Tiberias and Saphet in Galilee, were visited with violent shakings of the earth as late as the 1st of January, 1837.

SECTION II.

ANCIENT JERUSALEM, OR ITS HISTORY FROM THE EARLIEST TIMES TO THE PRESENT DAY.

I.

JERUSALEM IN OLD TESTAMENT TIMES.

IF Jerusalem had not already a great claim upon our attention on account of its remarkable situation, and still more for what has taken place within its walls, its great antiquity alone would be enough to awaken our interest. Not many cities of the earth at present in existence, except perhaps Hebron (Numbers xiii. 23) and Damascus (Gen. xv. 2), extend so far back into past ages as Jerusalem. The time of its foundation is uncertain, for although Josephus supposes it to have been founded by Melchizedek, the Scriptures say simply that he was king of Salem. Jerome, one of the Christian Fathers, indeed affirms that this Salem is the

Salem situate by Jordan, where John baptized (John iii. 23); and that even in his time the ruins of the palace of Melchizedek were yet to be seen there. But the testimony of all antiquity, as well as the circumstance that the Psalmist uses the word Salem for Jerusalem (Psalm lxxvi. 3), speak too decisively to the contrary; that Salem, the residence of Melchizedek, is no other than Jerusalem. There consequently, 2000 years before Christ, ruled the mysterious priest-king, who brought forth bread and wine to Abraham, as he returned from the slaughter of the kings, and blessed him in the name of the Most High God, the Lord of heaven and earth, to whom Abraham himself gave the tenth of the spoil (See Gen. xiv. 18—20), and who is a venerable type of him who is Priest and King for ever.

Jerusalem must then have been of small extent; at least Moriah, that mountain upon which Abraham would have offered his son (Gen. xxii.), was not then, nor indeed until Solomon built the temple on its summit, included within its walls.

From the times of Abraham, during a period of five centuries Jerusalem disappears from the

page of history ; till in the conquest of Canaan under Joshua, B. C. 1450, a king of Jerusalem is mentioned, named Adonizedek ; who, entering into alliance with four other kings against Israel, was conquered at Gibeon on the day "that God hearkened to the voice of a man," and the sun stood still upon Gibeon, and the moon in the valley of Ajalon, till the people had avenged themselves upon their enemies, and those five kings were taken and hanged. Hence the king of Jerusalem is also mentioned Joshua xii. 10, among the thirty-one conquered kings of Canaan. In the division of the land, the northern border of the tribe of Judah, towards Benjamin, went through the valley of Hinnom, near Jerusalem (Joshua xv. 8, and xviii. 16) ; so that the hill of Zion, then in the possession of the Jebusites, the descendants of Canaan (Gen. x. 16), belonged to the tribe of Benjamin ; for which reason "Jebusi, which is Jerusalem," is reckoned among the twenty-eight towns of Benjamin (Joshua xviii. 28). After the death of Joshua, the tribe of Judah carried on the war of conquest and extermination against the idolatrous Canaanites ; and having conquered Jerusalem, set the

city on fire (Judges i. 8). Being a border town between Judea and Benjamin, and inhabited by both tribes, it is therefore said of Judah (Josh. xv. 63), as well as of Benjamin (Judges i. 21), that they did not drive out the Jebusites, but dwelt with them in Jerusalem. Probably they forced them out of the lower city into the strong citadel of Zion, which was first conquered by David (B. C. 1050), after he had been seven years and a half king in Hebron ; although, during the whole of the time of the Judges, Israel continued to dwell in Jerusalem, i. e. in the lower city ; and it was thither, according to 1 Sam. xvii. 54, where it is next mentioned, that David brought the head of Goliath.

It was under David that Jerusalem first attained its civil and ecclesiastical importance as capital of the whole country ; for David not only made the conquered citadel of Zion his residence, and called it the City of David ; but also brought the ark of the covenant thither, and built an altar on Mount Moriah, in the threshing-floor of Araunah the Jebusite, where the angel of the Lord stood with the drawn sword of destruction, and the Lord

stayed the pestilence, (2 Samuel xxiv.) There also it was in David's heart to build a house unto the Lord, but it was not permitted him ; but the "son of his loins" was to build a house unto the Lord. Solomon, who sat on his throne after him, built the magnificent Temple upon Mount Moriah with cedars and stones from Lebanon, and adorned it with costly furniture. In the midst of numerous forecourts and halls, which covered the summit of the mountain, and served as places of assembly for the people, stood The Temple, properly so called ; which, after the pattern of the Tabernacle built by Moses according to the command of God, consisted of three parts—namely, the Court, in which were the altar of burnt offering, the brazen sea, and the ten lavers ; the Holy Place, with the golden candlestick and table for the shew-bread on one side, and the golden altar of incense in the middle ; and the Holy of Holies, separated by a costly veil from the Holy Place, (2 Chron. iii. 14), whose walls of cedar were covered with gold, and in which, under the outspread wings of two large gilded cherubims, stood the ark of the covenant, containing the two tables of the Law, the pot of manna, and

Aaron's rod that budded, and whose covering was the golden mercy seat, above which the glory of God rested. This then was the seat which God had chosen as the place of his sanctuary, the place of his habitation (Psalm cxxxii. 13), whither the tribes should go up unto the testimony of Israel, to give thanks unto the name of the Lord. Solomon also built, besides the Temple on Moriah, a magnificent palace for himself on Mount Zion, probably on its north-eastern extremity, opposite the Temple.

But Jerusalem, even in David's time, was not so remarkable for its earthly greatness as the metropolis of a mighty kingdom, as for the prophetic declarations of its future glory, foretold, both then, and still more fully in later times, by the prophets. "The Lord shall send the rod of strength out of Zion," (Psalm cx. 2), "for on that holy hill has he set his King;" (Psalm ii. 6.) "Out of her hath God appeared in perfect beauty," (Psalm l. 2, Prayer-Book version). Thence "shall go forth the law, and the word of the Lord from Jerusalem," (Isaiah ii. 3.) There was to be laid the foundation stone; the tried and precious stone, which was rejected

by the builders, but has become the chief corner-stone, (Isaiah xxviii. 16 ; Psalm cxviii. 22). “ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob” (Isaiah lix. 20), even the Lord our Righteousness, in whose days Judah shall be saved, and Israel shall dwell safely, and on whose account the daughter of Zion is called upon to rejoice greatly, and the daughter of Jerusalem to shout; for “ behold thy King cometh unto thee,” and “ in that day there shall be a fountain opened to the inhabitants of Jerusalem, for sin and for uncleanness.” As then Jerusalem is pointed out as the place where the promised “ Seed of the woman” was to appear ; so is it also represented as the centre of that spiritual dominion, of that kingdom of God, which this King should establish as an eternal kingdom ; and in the Psalms and Prophets the name of Jerusalem is expressly used to denote this very kingdom ; and thus is this city a type of the Jerusalem which is above and is free, which is the mother of us all, and which shall come down from God out of Heaven, prepared as a bride adorned for her husband.

Glorious things are therefore said of Jeru-

salem by the prophets, long after its external glory under David and Solomon had faded ; indeed as its downfall approaches, and even amidst the horrors of its destruction by Nebuchadnezzar, the holy men of God so speak concerning it, that we cannot but understand it to be somewhat more than mere temporal greatness, which gives the city such importance in all ages ; for the outward glory of Jerusalem certainly began to decay immediately after the death of Solomon. For though Solomon had “ made silver to be in Jerusalem as stones,” (1 King x. 27) the kingdom was not only dismembered under his son and successor, as had been foretold, but a hostile king plundered many of the treasures laid up at Jerusalem. Solomon himself fell away in his old age, when his foreign wives turned his heart to idolatry. According to 1 Kings xi. 7, “ he built a high place for several gods in the hill that is before,” i. e. on the east of, “ Jerusalem,” which is the most southerly summit of the Mount of Olives, called hence the Mount of Offence. As a punishment for his wickedness, a great part of his dominions was to be wrested from his house, (which took place under his son Rehoboam, B. C. 975,) when

ten tribes revolted, made Jeroboam their king, and formed the kingdom of Israel ; while from this time Jerusalem remained the capital only of the kingdom of Judah. As Jeroboam moreover set up golden calves at Dan and Bethel, for the adoration of the people, the ten revolted tribes came up no more to worship God at Jerusalem. But besides suffering this loss, Shishak king of Egypt came up against Jerusalem, in the fifth year of Rehoboam, and took away the treasures, which David and Solomon had laid up, out of the Temple and out of the King's house ; yet it was not entirely destroyed, for there was yet some good in Jerusalem, (see 2 Chr. xii. 2—18). A later king of Judah, Joash (B. C. 877—838), who, being concealed in the Temple, escaped the cruelty of his grandmother Athaliah, served the lord only so long as Jehoiada his preserver lived, and was afterwards, on account of his sins, given into the hands of Hazael, king of Syria, who conquered and plundered Jerusalem. Amaziah, the son of Joash, (B. C. 838—810) was defeated by Jehoash, king of Israel, who “ came to Jerusalem and brake down the wall, from the gate of Ephraim, to the corner gate, four hundred cubits, and plun-

dered the Temple and the king's palace," (2 Kings xiv. 12—14). Uzziah, Amaziah's son, built towers in Jerusalem, and fortified them, and did much to strengthen his kingdom (2 Chron. xxvi. 9). His son, the pious Jotham, also built in the Temple and on the walls, (2 Chron. xxvii.) ; but his son, the ungodly Ahaz, was threatened by enemies on all sides, and very narrowly escaped total destruction. Hezekiah his son (B. C. 727—698) did again what was pleasing to the Lord ; and besides restoring the neglected worship of the Temple at home, endeavoured to strengthen himself against enemies abroad ; and though the king of Assyria sorely distressed Jerusalem, yet the Lord defended the city, and so smote its enemies in one night, by the hand of his angel, that they were forced to depart, (Isaiah xxxvii.) Manasseh (B. C. 698—643) walked not in the ways of his father Hezekiah, but exceeded the abominations of the heathens, for he caused his own children to pass through the fire to Moloch in the valley of the son of Hinnom ; therefore the Lord permitted the captains of Esarhaddon, king of Assyria, to overcome him, and take him prisoner in chains to Babylon ; where, however,

he humbled himself before God, and was brought back to Jerusalem. He also built the outer wall to the city of David towards the west, and round about Ophel. (2 Chron. xxxiii. 1—10.) His pious grandson Josiah, who restored the pure worship of God, succeeded his ungodly son Amon, who was slain. But the corruption of the people was so great, that nothing could now either stem its torrent, or longer retard the just judgment of God. Josiah himself was slain at Megiddo, while fighting against Pharaoh Necho, whose expedition against the Babylonian king Nabopolassar he wished to hinder. (2 Chron. xxxv. 20—27.) His son Jehoahaz was, after a reign of three months, taken prisoner to Egypt by Pharaoh Necho; who conquered Jerusalem; put the country under tribute; and made Jehoiakim, brother of Jehoahaz, king in his stead. (2 Chron. xxxvi. 1—5.) In the fourth year of Jehoiakim, (B. C. 606) the decisive battle of Charchemish, near the Euphrates, took place, in which Nebuchadnezzar overthrew Pharaoh Necho, king of Egypt, and then advanced against and took Jerusalem. He took with him to Babylon several of the costly vessels of the Temple, as well as many of

the chief of the people, among whom was Daniel. (Dan. i. 1.) This is the commencement of the Babylonish captivity, which, as Jeremiah prophesied (Jer. xxv. 1, 11, 12), lasted seventy years; that is, till 536 B. C. Yet Jehoiakim hardened his heart, and rebelled against the king of Babylon, (2 Kings xxiv. 1); who then came against Jerusalem, and besieged it, and made Jehoiakim prisoner, (probably in a sally) and bound him with chains, intending to carry him to Babylon, but he died before that took place.* Jehoiachin, his son, after a reign of three months, was obliged to surrender the still besieged city (599), and was carried captive to Babylon, where Evil-Merodach, the son of Nebuchadnezzar, afterwards (563) "lifted up his head out of prison, and he did eat bread continually before him." (2 Kings xxv. 27—30.) Nebuchadnezzar possessed himself of all the treasures that he found in the Temple and elsewhere; and took away the princes of the country, and all the men of might and craftsmen and smiths, prisoners to Babylon, and settled them by the river Chebar. (2 Kings

* In this manner are the otherwise contradictory passages, 2 Kings xxiv. 6, and 2 Chron. xxxvi. 6, best reconciled.

xxiv. 10—20.) Among these captives was the prophet Ezekiel. (Ezek. i. 1.) Zedekiah, the son of Josiah, was made king in the room of his nephew Jehoiachin. In the ninth year of his reign he revolted from Nebuchadnezzar, although he had taken an oath of allegiance to him. Then the king of Babylon came for the third time against Jerusalem and besieged the city, in which famine prevailed fearfully; till at last, after eighteen months, Nebuchadnezzar entered the city, on the ninth day of the fourth month, B. C. 588, and burnt it, together with the Temple. He carried away all the costly furniture and vessels of the Temple, that yet remained; took Zedekiah alive; and, after slaying his children before his face, put out his eyes, and brought him in chains to Babylon. The principal military and civil officers were put to death, and the rest of the people carried into captivity. Then lay Jerusalem, the holy and beautiful city, in dust; and she who had once been as a princess among the heathen, and a queen of nations, sat like a desolate widow, while Jeremiah sang his woeful lamentations over her smoking ruins, and bewailed the destruction of his people, after

having in vain endeavoured to warn and reform them. The few remaining inhabitants, who were left as vine-dressers and husbandmen, were put under the command of Gedaliah, an Israelite, the Babylonian viceroy. Several captains also, and others, who had fled their country because of the invasion, gathered themselves to him ; Jeremiah also lived among them. Yet in spite of the judgments of God which they had already experienced, even this remnant would not obey the prophet of the Lord who exhorted them to obedience to the king of Babylon. Several conspired against Gedaliah and slew him ; and fearing the wrath of the king of Babylon, fled to Egypt, whither they were followed by their ever-warning prophet Jeremiah ; who, even there, ceased not to declare to them the word of the Lord. Meantime, while Jerusalem yet lay desolate, and the captive Hebrews sat and wept by the waters of Babylon when they remembered Zion, ruin came upon Babylon ; and she, who had been in the hand of the Lord a rod of chastisement for his people, did not herself escape her deserved punishment. The immense power and magnificence of the Babylonian empire soon fell away under the successors of

Nebuchadnezzar, until Belshazzar, his son or grandson, engaged in a war with the confederate Medes and Persians, which ended in the conquest of the city, (B.C. 539), and the loss of his sovereignty and life. Cyrus, or Kores, of whom Isaiah had, one hundred and fifty years before, prophesied as the liberator of the captive people, was the son of the Persian king Cambyses, and of a Median princess Mandane. This war-like youth had already, in the year 556, together with his mother's brother Cyaxares, called in Scripture Darius the Mede, defeated Belshazzar, and penetrated even to Babylon. In vain did Belshazzar enter into alliance with Cræsus, the rich king of Lydia. Cyrus conquered him also, in the year 549 ; and having subjugated his powerful kingdom, and all the countries west of the Euphrates, he again defeated Belshazzar, and besieged Babylon ; which, though it appeared invincible through its enormous walls and towers, he yet took by stratagem. He stopped the course of the Euphrates, which flowed through the midst of the city ; and having diverted its waters into the adjacent lakes and canals, led his army into the city through the dry bed of the river, on the same night on which

the Babylonians with their king were abandoned to the utmost debauchery in celebration of a festival ; this very manner of conquest having been foretold by the Prophets, Isaiah xxi. 2 ; Jer. l. 38—51 ; li. 27—30 ; xxxvi. 57. The sad message of death, “ Mene, Mene, Tekel, Upharsin,” written by that hand in flaming characters on the wall, had but just been explained to king Belshazzar by Daniel, when its fulfilment took place by the victorious army of Cyrus rushing into the palace and slaying Belshazzar and his nobles. (Dan. v.) Cyaxares the Second—or Darius the Mede, as he is called in Scripture—for whom his nephew Cyrus had carried on the war, now became king of the Medo-Babylonian empire ; till on his death, 536, the whole fell under the rule of the Persian king Cyrus. Daniel, who had received great honours both from Nebuchadnezzar and Darius, and had filled the highest offices in the state, was certainly not less esteemed by Cyrus ; and it was most probably from him that Cyrus learnt the prophecies of Isaiah (xliv. and xlv.) concerning himself, and acknowledged the God of Israel. For it is said, Ezra i. 1—4, “ In the first year of Cyrus king of Persia, that the word of the

Lord by the mouth of Jeremiah might be fulfilled; the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Upon the publication of this edict, 42,360 Israelites, with 7397 servants, and 200 singers, set out under the command of Zerubabel, a descendant of David, and grandson of Jehoiachin; and Joshua the high priest; to return to Palestine. Rich presents were given them by Cyrus, as well as the utensils of the Temple, 5400 in number, which Nebuchadnezzar

had taken away. They arrived at Jerusalem, and offered burnt offerings to the Lord. The next year, under the protection of the mighty Persian king, they began to rebuild the temple with the cedars of Lebanon. It was with a joyful yet melancholy solemnity that they laid the foundation-stone. Good reason had they to thank the Lord, who had turned again their captivity; yet the old men could not restrain their tears, when they thought of their former days; of the first temple, and its glory, which the newly-founded one did not equal; and of the early flourishing condition of the people, now diminished to so small a number. The comfort of which the people stood in need, was supplied to them by the prophets Haggai and Zechariah, who, in this sad season of affliction, directed them to the glorious days of the Messiah.

New troubles, however, arose; for the Samaritans, the descendants of the Gentiles who were settled in Samaria, and of such of the Israelites as were suffered to remain when the ten tribes were carried in captivity to Assyria, B. C. 722, wished to participate in building the Temple; which, however, Zerubbabel and Joshua, to preserve Israel pure from all idola-

trous principles and intercourse, would not permit. They therefore misrepresented Jerusalem to the Persian king Arthasastha (Smerdis) as a perpetually rebellious city, and obtained thereby an edict forbidding all further building of the city and temple. Fortunately, however, Arthasastha reigned only seven months; and Darius Hystaspis his successor, in 520, permitted the continuation of the building, and even furnished supplies for that purpose; so that in the sixth year of Darius, B. C. 515, the temple was completed. (Ezra v. 6.)

The Jews lived in tranquillity under Darius; but under his son and successor Xerxes, celebrated for his unfortunate expedition against Greece, and called Ahasuerus in Scripture, a great peril threatened them, which aimed at nothing less than their total extirpation, and from which they were delivered by the queen Esther, and her uncle Mordecai. From the circumstance that a Jewess was elevated to the Persian throne, it is easily to be accounted for that Artaxerxes Longimanus, the son of Xerxes, whom perhaps he had by Esther, shewed himself so favourable to the Jews. In the seventh year of this king, Ezra, a scribe of the family

of the high priest, set out for Jerusalem with very extensive authority, accompanied by a great multitude of people. He was allowed to demand of the Persian viceroy all that was necessary for the house of God. Afterwards, however, the wars which Artaxerxes carried on against the Egyptians, had a baneful effect upon Jerusalem ; the people again mixed themselves with their heathen neighbours ; the walls and gates lay yet in ruins ; and the adversaries of the Jews had succeeded in preventing the fortification of the city. Nehemiah, a Jew, cup-bearer to king Artaxerxes, then obtained permission, B. C. 445, to go to Jerusalem, and to further the rebuilding of its walls and gates, which in spite of the opposition of Sanballat the Samaritan, and of the Arabians and Ammonites, his allies, were now completely restored. And as Ezra, the priest, again put in order the ecclesiastical institutions which had fallen into disuse ; so did Nehemiah at the same time regulate all civil affairs, and caused several of the inhabitants of the surrounding country to dwell in Jerusalem, which till then had been but thinly peopled. After twelve years Nehemiah, according to his promise to the king, repaired again to

the Persian court; but afterwards, having probably resigned his occupation at the court, he returned back to his native country, and opposed the abuses, newly broken out among the people, with much boldness and decision. In his time Malachi, the last of the Old Testament prophets, flourished, and was the last to declare the speedy rising of the Sun of righteousness, before whose appearing however several heavy storms broke over the people and city.

According to the constitution of church and state, as newly established by Ezra and Nehemiah, the Jews lived quietly under the government of their High Priests, and entirely detached from all political events. They remained faithfully subject to the kings of Persia, and on this account furnished neither assistance nor provision, during the siege of Tyre, to Alexander the Great, who had already vanquished Darius Codomannus in two battles, and possessed himself of a great part of his dominions. Alexander therefore, having, after a siege of seven months, captured Tyre, and subsequently also Gaza, marched in great wrath against Jerusalem, to take vengeance on it. Josephus relates that Jaddua, the High Priest, together with the people, besought God in earnest prayer, and received in

a dream a promise of help, with directions at the same time to go with the other priests, in full costume, to meet the conqueror of the world. In obedience to this Divine direction, he appeared in his costly pontifical garments, with the priests in their white robes of office, before Alexander ; who, as soon as he saw this solemn procession approach him, went alone to meet Jaddua, greeted him, and adored the name of Jehovah, which the High Priest wore on the golden plate of his mitre. His captains and warriors stood around astonished ; and thought that their king, who lately had been so incensed against Jerusalem, and had promised them its spoils, but whom they now saw receiving the High Priest with the greatest reverence, must suddenly have lost his senses. But Alexander soon explained the mystery ; and declared that while he was yet in Macedonia, and was meditating the expedition against Persia, he had in a dream seen the same man in the same apparel as the High Priest wore, who encouraged him not to delay, but to set sail with courage, for that he would lead his army, and give him the kingdom of Persia. Never before, or since, had he seen a dress similar to that which he had seen in his dream,

until the High Priest appeared ; and therefore his hitherto prosperous career moved him to worship, not the High Priest, but the God whose priest he was. He then gave his hand to the High Priest, and went, accompanied by the priests, into the city and temple, and there offered sacrifice. The prophecies of Daniel concerning the king of Greece, who should overcome the Persians and establish a new kingdom, were shown him, which Alexander rightly appropriated to himself. After having granted great privileges to Jerusalem, he proceeded rapidly with his conquests, and soon obtained a dominion which far exceeded the limits of the Persian monarchy.

After Alexander, owing to his dissolute life, had died in the bloom of manhood (B. C. 323), four of his principal generals contended for his dominion. During these internal wars Jerusalem and Palestine first fell under the dominion of Egypt ; and after 314, under that of Syria ; till the peace between the contending generals restored it to Ptolemy, king of Egypt. It remained united to Egypt till it was conquered, in the year 203, by Antiochus the Great, king of Syria. The Jews lived in tranquillity

under the Egyptian, as also at first under the Syrian, rulers ; but Seleucus Philopater (186 to 175), the son of Antiochus the Great, having heard that great treasures were kept in the temple at Jerusalem, and being in want of money to carry on his wars, sent Heliodorus, his treasurer, to bring away these treasures ; who however, as related 2 Macc. iii., being frightened and smitten by an apparition, relinquished his attempt ; and Seleucus, for the remainder of his reign, allowed the Jews the undisturbed enjoyment of their rights. Antiochus Epiphanes, however, his brother and successor, endeavoured to assimilate them, both in manners and religion, with other nations ; and unfortunately found but too many among themselves who were ready to lend him a helping hand in his endeavours. The chief of these were the brothers Jason and Menelaus ; of whom the former had supplanted his brother Onias, and the latter Jason again, in the office of High Priest, by means of bribing Antiochus. When, however, a report spread in 169, that Antiochus had been slain in a war with the Egyptians, a rebellion arose against Menelaus, whom he had appointed High Priest ; to punish

which Antiochus entered Jerusalem, and plundered and profaned the Temple. Worse misfortunes fell upon them the following year : for Antiochus, out of humour at being compelled by the superior power of the Romans to evacuate Egypt, plundered Jerusalem, razed the walls, and with the stones thereof built a citadel which commanded the Temple hill. A statue of the Greek idol Jupiter was set up in the Temple ; the keeping of the Sabbath, circumcision, and other religious observances, were forbidden by royal decree ; a universal persecution was commenced against Judaism ; and many died a martyr's death for the faith of their fathers.

There lived at that time at Modin, a little town between Jerusalem and the Mediterranean Sea, an aged priest named Mattathias, descended from Asmonæus, after whom his descendants are called Asmoneans, or, after his son Judas Maccabæus, Maccabees. He, with his five sons, John, Simon, Judas Maccabæus, Eleazar, and Jonathan, withstood these idolatrous innovations ; and having collected about him such as were true to the Jewish faith, escaped to the mountains, where, with his little

band, he often harassed the Syrians. After his death, his son Judas Maccabæus continued the war, and in the following year conquered Jerusalem; and having purified the desecrated Temple, instituted in remembrance the feast of the dedication of the Temple (John x. 22). After the miserable death of Antiochus (a. c. 164), the war was continued with varying success, until Judas was slain in battle, B. C. 161. His brother Jonathan now became leader of the Jews; who, taking advantage of the various contentions for the throne in Syria, established their independence on a firmer basis. Jonathan, being directly descended from Aaron, was made High Priest in 153, but died through treachery B. C. 144. Simon, the last surviving son of Mattathias, was then recognised as High Priest, and independent prince of the Jews, by the Syrian king Demetrius. His son John Hyrcanus succeeded him (B. C. 135) in the twofold dignity of High Priest and Ruler, and, by a peace with the Syrian monarch, confirmed this dignity to himself and his family. After his death, the history of the Maccabees presents only a succession of cruelties. Two of his descendants, the brothers Aristobulus and Hyrcanus,

canus, contending for the supreme authority, the Romans profited by these internal commotions to intermeddle with Jewish affairs. In the year 63 the Roman general Pompey, after a fearful effusion of blood, conquered Jerusalem and the Temple; which latter, however, he spared from plunder, although he entered into the Holy of Holies. Pompey made Hyrcanus High Priest and Ruler, in place of his brother Aristobulus. He possessed, however, only a show of power under the supremacy of the Romans; which supremacy they frequently displayed by levying heavy taxes upon the people. Among others the rich and avaricious Crassus, who occupied Judea in the name of the Romans, plundered the important treasures of the Temple. Antipater, an Idumean, also exercised authority; properly in the name of Hyrcanus. He obtained the favour of the warlike Cæsar; and with his permission rebuilt the walls of Jerusalem, which had been destroyed by Pompey. Meanwhile Antigonus, the son of Aristobulus who had been poisoned at Rome, strove to regain the dominion of his father; and, with the assistance of Pacorus, the Parthian king, conquered Jerusalem B. C. 40. He cut off the ears of his

uncle Hyrcanus, and thus rendered him incapable of holding the office of High Priest. But Herod, the son of Antipater the Idumean, being declared king of Judea by the Romans, retook Jerusalem in the year 37, and caused Antigonus, and all the surviving members of the Maccabean family, to be put to death : among others Hyrcanus, now eighty years old, and even his own wife, Mariamne, the grand-daughter of Hyrcanus, although he had loved her almost to frenzy. The sovereignty of Judea had now passed into the hands of Herod the Idumean, surnamed in history the Great ; the sceptre had departed from Judah ; and the time when the Saviour should appear was now at hand. As Herod had obtained the favour of Antony, in honour of whom he had given the name of Antonia to the fort built by the Maccabees on the north-west of Moriah, and still more strongly fortified by himself ; so after the battle of Actium (B. C. 31), in which Antony was overthrown, he ingratiated himself with the conqueror Octavius Augustus, the first Roman Emperor ; who not only established him in his kingdom, but also increased his dominions by the addition of important tracts of land east of

Jordan. Herod employed the external peace he enjoyed, in magnificent buildings : in particular he expended large sums in enlarging and beautifying the Temple, which he surrounded with splendid porches and high walls built of immense square stones (Mark xiii. 1), and decorated in the most costly manner. It is to this surrounding of the Temple with edifices by Herod, which was continued in after years, that those words of the Jews to our Lord relate—"Forty and six years was this Temple in building, and wilt thou rear it up in three days" (John ii. 20). He also built, in a style equally expensive, theatres and idol temples. With all this, however, the people could not be happy under such a government. Voluptuous as cruel, of ungovernable passion, and withal malicious and crafty, he was tortured almost to madness by suspicion ; which not only urged him, as we have already seen, to put to death his wife Mariamne, but also Aristobulus and Alexander, his two sons by her. In reading the history of the Jews from this time to the destruction of Jerusalem, we wander indeed through a dreary desert, wherein nothing is to be met with but assassination, treachery, and the most shameful

proficacy. And just at this time, when sin had become so mighty, was the Redeemer from sin born ; in the midst of this blackest night of darkness did the Sun of Righteousness arise ; but the darkness comprehended not the light, and "men loved darkness rather than light, because their deeds were evil." Therefore when Christ was born in Bethlehem of Judea, a year before the death of Herod, "and came unto his own, his own received him not." Jerusalem was troubled at the intelligence of the new-born King of the Jews, and Herod sought the young child's life. In vain, however, did he take counsel against the Lord's anointed ; the dreadful massacre, which he perpetrated in the murder of the children of Bethlehem, filled up the measure of his sins. Five days before his death he ordered the execution of his son Antipater. A dreadful disease put an end to his life and sins. An inward fire raged in his bowels, and, though tormented with violent hunger, he could take no food ; and all means to relieve his disorder were vain. When he could no longer conceal from himself the nearness of his dissolution, in senseless rage he ordered his sister and brother-in-law to

seize the chief men of the city of Jericho, in which he then was, and to put them to death at the moment of his own decease, that there might be no lack of mourners for his death. This command, however, was not fulfilled; and after having, in a fit of despair, made a vain attempt at self-destruction, he died in dreadful agonies, in the seventieth year of his age. At his pompous funeral his body was borne on a golden bier.

II.

**JERUSALEM FROM THE TIME OF CHRIST TO
ITS DESTRUCTION BY THE ROMANS.**

A NEW era had already dawned upon Jerusalem. The Lord of the vineyard, after the husbandmen had shamefully handled and even killed the servants whom he had already sent, had now sent his only and well-beloved Son to receive the fruits of the vineyard; but they took him and thrust him out of the vineyard, and slew him. Then the Lord sent his army, and miserably destroyed those wicked men, and burnt their city. In this parable of our Saviour is depicted the history of Jerusalem during this period. The dreadful catastrophe of the destruction of the city and people began to draw on soon after the death of Herod.

Herod's dominions were shared by his three sons. While Herod Antipas obtained Galilee and Perea, and Philip Iturea and Trachonitis,

as tetrarchies ; Jerusalem, together with the whole of Judea, Samaria, and Idumea, fell under the dominion of the ethnarch Archelaus, who trod in the bloody footsteps of his father. The discontent of the people increased continually. The frequent and murderous rebellions of his subjects could only be forcibly quelled by the sanguinary interference of the Romans ; first under Sabinus, who destroyed the courts of the Temple ; and afterwards under Varus, governor of Syria, the same who was soon after defeated in the Tentoburgian forest, by the Germans contending for liberty under Hermann. At length the Jews complained to the Emperor of the cruelties of Archelaus, and chose rather to place themselves under the immediate authority of the Romans ; in consequence of which Archelaus, in the tenth year of his reign, was deposed and banished to Vienne, in the south of France.

The Emperor Augustus now sent Quirinius into Syria, to complete the taxing of the land, which had been decreed and partly begun in the year in which Christ was born. Against this taxing, Judas of Galilee excited a sedition, but in vain. (Acts v. 37.) At the same time,

Coponius came to Judea as governor (Procurator), the country being now immediately subject to the Romans. Annius Rufus was the next governor ; he was succeeded by Gratus, under whom Caiaphas was High Priest. After Gratus, Pontius Pilate was appointed, A. D. 25. During his government appeared John the Baptist ; and soon after, He, whose way John was to prepare, commenced his ministry. Three years did the Son of man, "in the form of a servant," go about teaching and doing good. Jerusalem then often saw him within her walls, and heard in the Temple his gracious words, full of power and life ; but this highly-favoured city—whose children the Lord would so often have gathered, as a hen doth gather her chickens under her wing, but they would not—drew from the eyes of the merciful High Priest, as he beheld her from the Mount of Olives, tears of compassion, and from his lips the literally fulfilled prophecy of her destruction. The Hosannas, with which the the King of Israel was greeted on his entrance into the city, were soon exchanged for the dreadful "Crucify him, crucify him ;" and the crowning deed of Pilate's cruel and unjust go-

vernment was to commit the iniquity of delivering up the Prince of life to the accursed tree for the gratification of the people.

The judgment of God against this greatest of all crimes was not delayed. It first overtook Pilate the governor; who, A. D. 37, was accused before the Emperor, by the Jews, whose favour he had thus courted, and by him deposed and banished to France. Immediately afterwards, Caiaphas was deprived of his office of High Priest by Vitellius, the Roman governor of Syria; and in the year 39, Herod Antipas, the murderer of John the Baptist, and mocker of our Lord, lost his dominions, and, together with his adulterous wife, was banished to Lyons by the Emperor Caligula.

Herod Agrippa, the brother of Herodias, and son of Aristobulus who had been executed by order of his own father, Herod the Great, had already succeeded to the tetrarchy of his deceased uncle Philip. After the deposal of his uncle Herod Antipas, Caligula gave him also the principalities of Galilee and Perea; to which Claudius, the next Roman Emperor, in the year

41, added the countries of Judea, Idumea, and Samaria, (hitherto governed by a Roman Procurator,) together with the title of King; so that he united under his sceptre the whole dominion of his grandfather Herod. He resembled his grandfather in his love of building, and surrounded Jerusalem with a third strong wall. He was also like him in cruelty. He put to death the Apostle James; and his sanguinary intentions against the Christians were only frustrated by the angel of the Lord, who opened the doors of the prison for the Apostle Peter, and soon after, in the year 44, smote the haughty king, so that he was eaten up alive of worms, because he suffered the people to praise him as a god. Josephus, whose account of his end agrees almost word for word with that of the sacred writer, adds, that in his agonies he exclaimed "See, I, your god, whom you called immortal, must die." After five days of dreadful torture he expired.

As his son, Agrippa the Second, was but seventeen years of age, the Emperor Claudius thought fit not to give him the kingdom of his father, but to govern it as formerly by Procurators.

Under Cuspius Fadus, the first of these, rose up Theudas,* who announced himself as the Messiah, and promised to divide the waters of Jordan, so that they should march through them as in Joshua's time. He was destroyed, together with his followers, by the troops of the Roman governor.†

Under Cumanus, the second governor, the shameful profanations of the Temple by the Roman soldiers, occasioned furious insurrections of the people, in one of which 20,000 Jews perished in Jerusalem. Felix, the successor of Cumanus, exercised, as Tacitus the Roman historian says, by his cruelties and lusts, the authority of a king with the mind of a slave. Paul, who was taken prisoner under him, was therefore of course an unwelcome preacher when he reasoned of righteousness, temperance, and judgment to come, before him and his wife Drusilla, the daughter of Herod

* The Theudas mentioned by Gamaliel (Acts v. 36), must have been another who lived earlier.

† We may remark here, that it seems worthy of notice, and a just judgment of God, that after the Jews had rejected the true, they were misled to their own destruction by so many false Messiahs.

Agrippa the First, whom he had adulterously carried off from her husband the King of Emésa. The covetous governor waited in vain for a bribe to set Paul at liberty ; and then, to do the Jews a pleasure, he left Paul bound on his departure to Cesarea. In his time, the assassins—who, from their short crooked weapon, the Sica, were called Sicarii—increased in numbers, and perpetrated their outrages unpunished. Several sorcerers and deceivers also arose, and led away multitudes into the wilderness, promising to shew them signs and wonders. One of these was that Egyptian for whom the Roman Captain mistook the Apostle Paul (Acts xxi.), and the greater part of whose followers were destroyed by the soldiers of Felix.

Portius Festus, who was made governor in the room of Felix, notwithstanding the strictness of his government, could not repress the increasing atrocities of the Sicarii, nor the continual insurrections caused by false prophets. When Agrippa the Second—who had in the mean time received the title of King, together with the dominions of Philip and Lysanias (Luke iii. 1, 2), on the east of Jordan and in the region of Lebanon, from the Emperor

Claudius—came with his sister Berenice to Cesarea to salute Festus, Paul was again heard, in his presence, and then sent to Rome, having appealed to Cæsar. After the death of Festus in the year 63, he was succeeded by Albinus; and in 65, Gessius Florus was made governor. Wicked as Albinus had been, he yet seemed almost virtuous compared with Florus. This creature of the worst of emperors, the cruel Nero, no longer concealed his wickedness, but openly perpetrated the most shameful actions; plundering whole cities, and ruining multitudes of people. Under him, A. D. 66, the war broke out between the Jews and Romans, which ended in the destruction of the city and Temple.

Many ominous signs preceded this sad catastrophe, as the Lord had foretold (Luke xxi. 11). According to Josephus, a star resembling a sword stood over the city, and a comet remained a whole year in the sky. The brazen gates on the east of the inner court of the Temple, which were closed in the evening with difficulty by not less than twenty men, opened suddenly of themselves in the sixth hour of the night. Before the destruction of the city, chariots and

armed troops were seen in the clouds, stretching far over the city, and surrounding it. At the Feast of Tabernacles the priests heard at night in the Temple, a sound of many voices, crying, "Let us go hence." But a more remarkable presage was manifested through a peasant named Joshua, who came to Jerusalem to the Feast of Tabernacles, four years before the breaking out of the war, and went day and night through the streets of the city, crying out with a loud voice, "Woe to Jerusalem, the Temple, and the whole people." He was brought before Albinus the governor, who ordered him to be scourged to the bone: no groan however escaped his lips, but at every stroke the awful cry was "Woe, woe to Jerusalem." To every question, who he was, whence he came, and why he so cried out, he answered nothing but "Woe, woe, to Jerusalem;" so that the governor at length released him as a lunatic. Till the commencement of the war he associated with no one nor was ever seen to speak to any one; but day by day he cried, as though it had been his prayer, "Woe to Jerusalem." He cursed not them that smote him, nor thanked them that gave

him food ; his only answer to every one, was the fatal prophecy. So did he daily but most loudly at the feasts, for seven years and five months, without becoming either hoarse or tired, till he saw the fulfilment of his prophetic words in the siege of the city. As he was, however, one day running about the city walls with the cry, "Woe to the city, to the people, and the Temple," he added suddenly, "Woe also to me ;" and at the same moment, being struck by a missile from the besiegers, he gave up the ghost.

But the deluded people gave no heed to all these omens. The avarice and crying injustice of Florus—which, as the favoured of Nero, he was allowed to exercise with impunity—kindled the torch of war ; for when he laid his hand upon the treasures of the Temple, all restraints of reverence and obedience to the Roman governor were broken through. They went about with a basket, asking alms for Florus the needy governor. This contempt inflamed his rage. He plundered one quarter of the city, and ordered all who fell in his way to be cut down ; so that 3,600 men perished in this common massacre, in which even babes and suck-

lings were not spared. The Jews now flew to arms, and seized Fort Antonia; so that Florus, after in vain endeavouring to regain it, was obliged to retreat. It was to no purpose that King Agrippa, who was then in the city, counselled the people to peace, admonishing them of the great power of the Romans, against whom every opposition would in the end be vain. Eleazar, a fanatic youth, son of the High Priest, had taken possession of the Temple, and with his party, who were called Zealots (men zealous for the law), resolved that no gifts nor offerings of strangers should for the future be received in the Temple. This was a declaration of war against the Roman emperor; they hereby virtually pronounced their revolt from him, thus declaring the offering which the emperor was accustomed to make for the Jewish people, to be inadmissible. The nobles, who with the High Priest, belonged to the moderate party, when they saw that they could no longer prevent the breaking out of the war by fair words, called in the troops of Florus and Agrippa. A fearful conflict arose, which lasted seven days, in which the insurgents were victorious. They burnt the palace of Ananias the High Priest,

of Agrippa, and Berenice, and with them the archives and bonds for debt there deposited. Eleazar and his followers swore a safe retreat to the Romans ; but when they had laid down their arms, they were all massacred, in violation of this solemn agreement. It was then that their destruction commenced. On the same day 2000 Jews were massacred in Cesarea ; and many thousands in other places fell a sacrifice to the hatred which now inflamed the Gentiles against the Jews. In Alexandria alone 50,000, and in Damascus 10,000, perished. Cestius Gallus, the Roman governor of Syria, now entered the rebellious country of Judea with a great army ; and having stormed all the fortresses, and devastated the country with fire and sword, advanced to Jerusalem. Already had he gained possession of the lower city ; already had the moderate party welcomed him as their deliverer from Eleazar and his Zealots ; when he most unexpectedly (it is supposed through the intrigues and bribery of Florus, who desired the continuance of the war, that he might find an opportunity of enriching himself through the misfortunes of others) retreated to Beth-horon, and was there attacked by the Jews in a

narrow pass, where 5000 Romans perished. This success encouraged the insurgents. The walls of Jerusalem were repaired; arms were laid in, and men trained to use them. The whole country was put in a state of defence, and recruits were every where obtained; while for the better organization of the revolt, the country was divided among several governors. Among others, Josephus was made governor of Galilee. This is the famous Jewish historian, to whom we mostly owe the information concerning the fate of his people; who, besides his greater work, entitled the *Antiquities of the Jews*, wrote one in seven books, especially relating to the Jewish war. He sprang from the priestly race, and was a descendant of the Maccabees. He was born A. D. 38, and became a Pharisee in his nineteenth year. Though belonging to the moderate, peace-loving party, he was yet obliged, now that all hopes of peace were cut off, to make common cause with the insurgents; he had, however, much enmity to bear with from the Zealots. He soon raised an army of 100,000 recruits in the province committed to his government, whom he disciplined after the Roman man-

ner ; and fortified all the most suitable places in Galilee.

Thus Vespasian, the general whom Nero had sent with considerable forces to suppress the revolt, found the whole country prepared for war. His troops, with the soldiers whom his son Titus had brought to him out of Egypt, amounted to 60,000 men. He first turned his arms against Galilee, took the fortified places, and attacked, among others, Jotapata, where Josephus himself commanded, which, after an obstinate and brave resistance of forty-seven days, was conquered by the Romans. 40,000 Jews perished in this siege, and 1200 were taken prisoners ; among whom was their brave commander Josephus, whose life Vespasian spared out of respect for his bravery, intending to send him to Nero. But Josephus being informed of his design, demanded a private audience of the general, which was granted him ; when, two confidential persons and his son Titus being alone present, he thus addressed the Roman general :—

“Thou, oh Vespasian, thinkest to possess only a captive in me ; I am more, I am a revealer of the future. Had I not been sent by

God to thee, I knew what was the law of the Jews, and how generals ought to die. Wilt thou send me to Nero? Wherefore? Will Nero's successors so long occupy the throne? Thou, O Vespasian, art about to be Cæsar, thou and this thy son. Let me be more closely chained and guarded. Soon wilt thou, as Emperor, be not only my master, but lord of the land and sea. Let me be chained and put to death in the most cruel manner, if I do not speak the truth in the name of God."

Vespasian kept Josephus prisoner, till he was proclaimed Emperor by the Syrian army, when he honourably set him at liberty. Josephus afterwards remained with Titus, whose friendship he enjoyed; and thus became himself a witness of the destruction of Jerusalem, which he has described to us.

Vespasian gradually conquered all Judea, with the exception of three fortresses, and advanced towards Jerusalem; but the closer the net of destruction was drawn around the wicked city, the more furiously did party spirit and discord rage within. The Zealots, with Eleazar at their head, still found a powerful check in the High Priest Ananias and his party; and being too weak to

carry out their murderous and plundering designs, they called in 20,000 Idumeans to their assistance. Ananias, however, would not suffer them to enter the city ; but one stormy night, assisted by the treachery of the Zealots, they penetrated into it, and perpetrated a dreadful massacre, so that in one night 8500 Jews perished, among whom was Ananias the High Priest. The last support of civil order in the unhappy city was now destroyed. The Idumeans, though themselves wild children of the desert, retired to their mountains horrified at the cruelties committed in the city. The Zealots—to whom John, commander of Gischala, a despicable person, had fled after the conquest of Galilee by the Romans—committed the greatest cruelties. They robbed and murdered men and women for sport ; and woe to him who was bold enough to perform their obsequies—he was sure to fall by their swords. So dreadful were affairs in Jerusalem, that the unhappy inhabitants called in the aid of Simon of Gerasa, who lay encamped with a band of robbers outside the gates. Meantime Vespasian delayed attacking and finally investing Jerusalem. He thus addressed his

troops, who were impatient for the assault :—
 “ God conducts this war better than I can do ;
 He is giving the Jews up to us without any
 struggle of our own, and granting us a victory
 without a blow. As long as the enemies are
 raging against each other, and destroying
 themselves by sedition, let us look on as quiet
 spectators of this civil war, and not interfere in
 the conflict of men who murder each other.”

But the fame of conquering Jerusalem was
 not destined for him. Nero was murdered
 A. D. 68 ; Galba and Otho succeeded him, but
 reigned only a short time ; and when Vitellius
 possessed himself of the throne in the year 69,
 Vespasian was proclaimed Emperor by his
 army. He hastened to Rome to dispossess
 his rival, and mount the throne ; and committed
 the army, and the continuance of the war, to his
 son Titus.

While the Romans were every day more
 closely investing the city, and even before,
 an alarm of war resounded through the land,
 the Christians, obedient to the command of
 their Lord (Matt. xxiv. 15), to flee out of
 Judea into the mountains, had taken refuge in
 the town of Pella, situate east of Jordan, where

they remained entirely exempted from the fearful judgments that overwhelmed Judea and Jerusalem. But before proceeding with the narrative of the siege of Jerusalem, and its destruction by Titus, it may be desirable, for the better understanding of the subject, to follow the example of Josephus in this place, by giving a description of Jerusalem at that time.

From the general remarks already made, we have seen that Jerusalem was built on the four hills Zion, Moriah, Akra, and Bezetha. Zion, the highest of these four, lay on the south, and upon it was the upper city. And as the citadel of David and the kings' palaces had formerly stood there; so at that time also the magnificent palace of Herod, surrounded by fine gardens, with the adjacent open square Xystus, in which were held the assemblies of the people, was situated on its north and north-eastern side, opposite the south-western corner of the Temple. A bridge led from Xystus, over the Cheesemakers' Valley, which separated Zion and Moriah, to the Temple, or more properly to the most southern of the four gates on its west side. Upon Moriah itself stood the magnificent Temple; and upon its

southern declivity, toward the Valley of Jehoshaphat and the Pool Siloam, lay that part of the town called Ophel; and on its north-western side rose the strong fortress Antonia, which was united to the outer court of the Temple by a descending flight of steps. (Acts xxi. 40.) As the Cheesemakers' Valley separated Zion and Moriah, so did it also divide the former from Akra, or the lower town, on the north. The valley between Akra and Moriah had been filled up, and the hill of Akra itself levelled, in the time of the Maccabees, in order to give the hill of the Temple a more commanding position above the lower city; on the north of Akra and the Temple lay Bezetha, that is, the New Town.

As Jerusalem was sufficiently fortified on three sides, viz. the east, south, and west, by steep precipices descending into the valleys of Hinnom and Jehoshaphat, there was but a single wall on these sides; while the northern quarter of the city was defended by a triple wall. The oldest wall began at the strong tower of Hippicus, at the north-east angle of Zion, and went southward round the hill of Zion, up the western edge of the Cheesemakers' Valley, as far as the Essenian gate, near the

palace of Herod, called in the Old Testament, "the dung gate" (Neh. ii. 13), and "the gate between two walls." From this gate the wall was continued down, along the eastern edge of the Cheesemakers' Valley, and round the southern portion of Moriah, the so-called Ophel, and terminated at the eastern porch of the Temple. On the other side, this wall ran from Hippicus, along the north side of Zion, as far as Xystus, terminating at the western porch of the Temple. This wall had sixty towers; three of which on the north side, built by Herod, were of commanding height and of immense strength; viz. Hippicus, which was probably built on the foundation of the ancient fort of David, and nearer the Temple the towers of Phasael and Mariamne. Near Hippicus there was a gate in the old wall, called Gennath, whence the second wall, with fourteen towers, ran in a semi-circular form towards the north, as far as Fort Antonia, surrounding Akra, or the lower city. The foundation of the third wall, which was higher and stronger than either of the others, was laid by Herod Agrippa; he intended it for the defence of the new city, but did not complete it, because he feared to excite the mistrust of the Emperor

Claudius. It was finished under his son, Agrippa the Second. With its ramparts and battlements it was twenty-five cubits high, and ten thick; and built of square stones, which were twenty cubits long. Ninety towers rose above it, each two hundred cubits apart. It extended, in a zig-zag direction, from Hippicus to the edge of the valley of Hinnom, as far as the tower of Psephinus, which was seventy cubits high and stood at the north-western corner of the city. It proceeded thence over the table-land in the north to the north-eastern corner; and then ran down, in a southern direction, along the edge of the valley of Kedron, to the eastern porch of the Temple. The city, according to Josephus, was thirty-three stadia (eight of which make an English mile) in circumference. Its population may be estimated at about 200,000; though at the time of the Feast, it amounted to two or three millions.

Among the buildings existing at the time, the Temple chiefly attracts our notice. The first Temple had been built by Solomon, and the second by Zerubbabel, which had been almost entirely rebuilt at an enormous expense by

Herod. Solomon had levelled the summit of the hill, and from the base of its sloping sides built immensely high walls, filling up the intervals with earth, in order to enlarge the platform of the hill. Herod had, in the same manner, extended it still farther, so that it now comprised an area five hundred cubits square. It consisted of three principal divisions. The first contained a court called the Court of the Gentiles. It was surrounded on three sides by a double portico or cloister thirty cubits wide, supported and adorned by columns twenty-five cubits high, and of the whitest marble, over-arched with a roof of cedar; on the fourth side was a triple cloister, called the Piazza, or Porch of Solomon, being a remnant of the first Temple. It was in this court that the Holy Temple was profaned by the sellers of doves and changers of money. (John ii. 14) This court had five gates. The principal was the Gate of Nicanor, adorned with two magnificent columns of Corinthian brass, which was esteemed more precious even than gold: it lay on the east, and led towards Kedron. It is the " Beautiful Gate " mentioned Acts iii. 2. Four steps above

this court, and three cubits high, a curiously wrought trellis or lattice-work, was raised round about on columns; upon which were Greek and Latin inscriptions, forbidding entrance to any foreigner into the Sanctuary. Fourteen steps higher, the second division of the Temple, with the inner courts, now disclosed itself; the first of which was the Court of the Women, having a wall forty cubits high. Here stood the Treasury. (Luke xxi. 1.) Fifteen steps higher was the Great Court, which surrounded the Temple, properly so called, and was enclosed by colonnades and recesses. It was 187 cubits from east to west, and 135 from north to south, and had nine gates; the principal of which, on the east side, was of Corinthian brass, and fifty cubits high. This court was divided by a trellis into two parts, called the Court of the Israelites, and the Court of the Priests; which latter immediately surrounded the Temple, and contained the great altar of burnt offering. There the priests sacrificed, prayed, and blessed the people; and the Levites sang and played. Next to this rose the Temple itself, which was full twelve cubits higher than the inner court; its length and

height were one hundred cubits, which was also its breadth on the side next the portal. The portico, or porch, which was one hundred cubits high, and adorned with a gilded roof, and with golden clusters of grapes hanging down the full height of a man, led—by golden gates, before which hung a magnificently embroidered curtain, fifty cubits high, and sixteen wide—into the Sanctuary ; which was forty cubits long, sixty high, and twenty broad ; and contained the golden candle-stick, the golden shew-bread table, and the golden altar of incense. A thick magnificent curtain, which at the death of Jesus was rent in twain, divided the Sanctuary from the Holy of Holies, which was twenty cubits long, and which, since the loss of the ark of the covenant at the destruction of the first Temple, stood empty. The upper story of the Temple contained rooms for the priests and their utensils. The walls of the Temple were covered with plates of gold, both within and without ; which, when shone upon by the sun, dazzled the eyes. The roof was covered with golden spikes, lest birds, lighting on it, might pollute it : the walls not gilded with gold, were of white marble, which gave the Temple from a dis-

tance the appearance of the snow-covered top of a mountain.

After this description of the town and Temple, we return to our history. An immense number of people had flocked to Jerusalem, composed partly of those who resorted thither on account of the Passover, which happened just at this juncture; and partly of such as had fled out of the country, to seek protection from the Roman army.

The bands of Zealots continued to rage against each other; it was "a rebellion within a rebellion." Eleazar held possession of the Temple with 2400 armed men, and had planted his arms under the holy gates. Simon of Gerasa with 15,000 Jews and Idumeans occupied the upper and part of the under city; and John of Gischala the centre. Each sought to gain an advantage over the other. The blood of the inhabitants was shed in abundance. They even, in the boundless fury of their mutual hatred, destroyed, to their own great hurt, the stores of provisions which would have lasted for years; and hence it was that the famine afterwards attained so dreadful a height. After John

had succeeded in getting into the Temple by stratagem, at the Feast of the Passover, he entered into alliance with Eleazar.

Titus now marched from Cesarea with his besieging army, drawing continually nearer to Jerusalem. From Gibeah of Saul he reconnoitered the city with six hundred cavalry ; where however, being surprised by the Jews, and cut off from his soldiers, he was only saved by his personal bravery. Altogether the young general showed himself bold and courageous, as well as firm and circumspect, in the furious sallies of the besieged, in which even the Roman legions, inured as they were to war, were often obliged to give way. He was himself once wounded in the shoulder, which ever after caused him a weakness in the hand. He began the siege on the 20th of April, A. D. 70 ; and while he prepared his attack from the north, he blocked up all access on the other sides of the city. With his powerful battering engines, he broke through the external wall in fifteen days, and penetrated through the breach into Bezetha. The Jews now retreated behind the second wall, which was broken through five days after ;

the Romans, however, met with so desperate a resistance, that it was only after four days' fighting in the breach and in the narrow streets, that they could stand their ground.

Titus now directed his chief attack against Fort Antonia and the Temple. In vain did he attempt, by his lenient treatment of those whom he had made prisoners, to induce them to surrender, and thus to preserve the city, and especially the Temple : and equally vain was the conference which, with the same design, was held by Josephus, out of the reach of darts, with his unhappy countrymen upon the walls, to persuade them to peace—they answered by a discharge of missiles, and rejected all mediation. But a more raging enemy had now entered the city, namely, famine, which completely dissolved all restraints of discipline and order. The insurgents forced their way into private houses, plundered them, and spared neither age nor sex. Many betook themselves in despair to the fields to seek for food, but were seized by Titus ; who crucified, in sight of the city, all who were taken in arms, sometimes to the number of five hundred and upwards in one day ; so that at last wood failed

for the crosses. What a literal fulfilment of their murderous cry, " His blood be on us and on our children," (Matt. xxvii. 25.) The works of the besiegers, which it had taken seventeen days to construct, having been destroyed by the furious sallies of the Jews, Titus encompassed the whole city with a wall, in order effectually to starve it out. Famine now prevailed yet more fearfully ; the city was filled with corpses, numbers of which were thrown over the walls into the valleys beneath. From the 14th of April, to the 1st of July, there were borne out, at only one gate, 115,880 dead bodies. At length many ventured to go over to the Romans. Several, however, of these deserters died, by satisfying the cravings of hunger too suddenly. Others perished in a still more dreadful manner ; for the Syrian auxiliaries of Titus having found a Jew who confessed that he had swallowed money to conceal it, a report was soon spread in the camp, that the Jewish deserters had gold in their bowels, and the Syrians and Arabians cut open the bodies of many fugitives alive, to search after treasures. Two thousand perished in this dreadful manner in one night ; till Titus, as

soon as he heard of it, being greatly incensed, put a stop to this cruelty.

After many sanguinary conflicts, Fort Antonia was at last taken and demolished by the Romans. The Jews then established themselves in the Temple, and placed their engines over its gates, so that the Temple resembled a fortification surrounded with dead bodies. A second conference of Josephus with the insurgents—in which he offered them, on the part of Titus, forgiveness on condition of surrender, that so they might yet preserve their Temple—was of no more avail than similar offers had been. Equally vain was it that Titus himself exclaimed: “ I appeal to the gods of my own country, and to the higher Being who once regarded this place,—for I do not suppose him

regard it now ;—I appeal also to my own army, and to those Jews who are now with me, and even to yourselves, that it is not I who drive you to the perpetration of such cruelties. As soon as you choose another place of combat, no Roman shall be permitted to enter your Sanctuary, still less to offer any affront to it. Nay, I will endeavour to preserve your Most Holy place, whether you will or not.”

But these words were also heard without producing the least effect upon the insurgents. The Romans then re-commenced their attack upon the Temple that very night. They first burnt the north-western porch; and afterwards the western, under the ruins of which many Romans perished, through a stratagem of the Jews; and, lastly, the north-eastern.

Meanwhile famine had reached a fearful height in the city. The robbers, like raging hounds, entered houses in search of food. Shoes, girdles, and the leather of the shields, were eaten. The most dreadful deed of all was perpetrated by Maria, a woman distinguished for birth and riches, who, at the beginning of the war, had fled into the city from Bethhezob, on the other side of Jordan. Already had her treasure and jewels, as well as the remains of food she possessed, been plundered by the robbers who daily broke into her house. Having in vain endeavoured to exasperate them, so that some one out of rage or pity might put her to death, in the dreadful hunger that raged within her, she lost the feelings of nature, and, taking her own infant, killed and roasted it, and devoured one-half of

the body. The insurgents, attracted by the scent of food, crowded eagerly into her house, and threatened her with death if she did not produce the meat she had cooked. "Yes, I have reserved a dainty morsel for you," said she, uncovering the remains of her child. Horror and astonishment seized the robbers, who stood as if they had been paralyzed. "The child is mine," said she, "and the deed is mine—eat. I also have eaten; be not weaker than a woman, and more tender than a mother. But if, indeed, feelings of pity restrain you, and you shudder at my sacrifice, know that as I have devoured one half, I will also enjoy the other." The rough soldiers fled trembling, and the news of the dreadful deed soon spread through the city, and even reached the Romans; when Titus, seized with horror, called the gods to witness how guiltless he was of such cruelties, since he had so often in vain offered peace, but that now the remembrance of such an outrage could only be buried beneath the ruins of a city, which was no longer worthy that the sun should shine upon it.

He now hastened to carry this his sentence into execution. On the 10th of August, after

the porches were burned down, and Titus and his legions had thus obtained an entrance into the inner courts of the Temple, he commanded the fire to be extinguished ; it having ever been his firm intention to preserve the Temple, as he thought it would be a loss to the Romans themselves, that a Sanctuary which would form the chief ornament of the kingdom should be destroyed. " But God had long ago condemned the Temple to fire," says Josephus. In a fresh attack, the Romans penetrated to the very walls of the Temple, properly so called. A Roman soldier then, snatching a flaming brand from the burning porches, threw it without remorse, and as if impelled by a higher power, through the golden doors which led to the chambers on the north of the Holy of Holies. When the flames broke out, the Jews uttered a cry of grief, and, rushing forward, made the most strenuous efforts for its protection. Titus, indeed, commanded the flames to be extinguished ; but his orders were unheard in the fearful tumult of the conflict, and the fury of the Roman soldiers now no longer brooked controul. A dreadful slaughter ensued. Titus went himself

into the burning edifice, and, as it was the exterior only which had at first caught fire, hoped yet to be able to preserve the inner part of the Temple, whose beauty and magnificence astonished him. But scarcely had he gone out to give orders to desist, when one of the soldiers who had entered with him set it on fire behind the hinges of the doors. The flames burst forth, and Titus was obliged to retreat; and thus, against his will, the Temple became a prey to the devouring flames. It was burned down on the same day on which Nebuchadnezzar had destroyed the first Temple. All pity and forbearance seemed to have been consumed in the flames of the sacred building. Children, old men, priests, and people, were slaughtered—the armed and unarmed without distinction; the whole of the Temple hill covered with dead bodies, was in flames—blood ran down it in streams. The triumphant shouts of the Romans; the cries of the insurgents, who were hemmed in by fire and sword; and the wailings of the people, mingled fearfully with the crackling of the flames. The incalculable treasures accumulated in the Temple were either burned or plundered; and the

Roman soldiers were so laden with spoils, that the pound of gold in Syria, at this time, was reduced to half its value. The remaining porches of the Temple were all set on fire. Six thousand women and children had taken refuge on the roof of one of them; a lying prophet having declared, that God had commanded them to ascend to the top of the Temple, and that there he would show them a miraculous deliverance. Deceived by this prophet, they remained upon the burning building, and all perished in the flames. Some Jewish priests had also fled to another part of the Temple walls; but, compelled by hunger, they descended on the fifth day, and begged for mercy. But Titus answered them that the time of mercy had ended with the burning of the Temple, and ordered them all to be put to death. The Roman legions planted their eagles upon the smoking ruins of the Temple; sacrificed to them; and with loud rejoicing hailed Titus as Emperor. They now turned against that quarter of the city yet possessed by the Jews. A conference which Titus held with Simon and John, the leaders of the insurrection—in which they demanded a

free retreat, while he would only agree to spare their lives on condition of their surrendering at discretion—was without effect. The conflict now broke out afresh. The lower part of the city was set on fire, and the insurgents retreated into the upper city, upon Zion; against which on account of the difficulties of the ground, fresh engines were obliged to be brought. Scarcely were these completed after eighteen days, when the attack began. But a sudden panic seized the insurgents; they descended from their strong and almost impregnable towers; and, having in vain attempted to force their way out of the town through the Roman wall of circumvallation, they hid themselves in the subterraneous passages, which were almost filled with dead bodies. The Romans having penetrated into these in search of hidden treasures, found there, among others, John of Gischala, who now surrendered himself. Simon of Gerasa had also fled thither with provisions, but was at length compelled by hunger to come forth, and was, with John and seven hundred other Jews, reserved by the Romans to grace the triumph of the conqueror. It was on the 8th of September that

the Romans penetrated into the upper city, and thus completed the entire conquest of Jerusalem. They marched through the narrow streets, plundering and slaying without mercy. When Titus entered, he could not suppress his wonder at the strength of the city and its towers : " Truly," he exclaimed, " we have conquered by the help of God. God has driven the Jews out of their bulwarks : for what could engines and men's hands avail against such masses of stone ? "

When the soldiers were tired of slaughter, out of the people that were left, all those who had belonged to the insurgent faction fell by the hands of the executioner : a few only, of handsome appearance, were reserved for the Triumph. Of the others, all under seventeen were publicly sold ; and those who were older, were either sent to hard labour in the Egyptian mines, or scattered through the other provinces. Many also were devoted to the gladiatorial exhibitions customary among the Romans, in which they met their death. But, during this distribution, 12,000 more perished with hunger. Josephus reckons the number of prisoners, throughout the whole of the war, at 97,000 ;

and that of those who died during the siege alone, at 1,100,000,—which immense number is accounted for by the fact, that, as we before remarked, a great multitude of people had flocked to Jerusalem, to the Feast of the Passover. As there were none now left in Jerusalem for the Roman soldiers to plunder and slay, Titus ordered them to raze the city and Temple; and to leave only the three towers of Hippicus, Phasaël, and Mariamne standing; to show how strong a city had been conquered by Roman bravery. A part of the western wall was also left, to serve as a protection to the Roman garrison stationed there; the rest was levelled with the ground, so that no one could have supposed that a city had ever stood there. Titus then marched to Rome, where he and his father celebrated a magnificent triumph, which the captive chiefs, John and Simon, were obliged to grace. The former was afterwards condemned to perpetual imprisonment; but the latter was executed at the solemn thank-offering of the victors. The sacred vessels of the Temple, as well as a copy of the Law, were carried in procession in this triumph, and afterwards deposited in the Temple of Peace, built

by Vespasian. It is said that they were subsequently carried off by the Vandals—who, under their king Genseric, plundered Rome on the year 455—and lost by shipwreck, on their way to Africa. Another tradition states, that they remained in Africa till the Greek general Belisarius conquered the Vandals, and sent the holy vessels to Constantinople; and that the Emperor Justinian sent them thence to the church he had just built at Jerusalem, where they were preserved until they were carried off by the Persians. A triumphal arch is still standing among the ancient buildings of Rome, which, according to the inscription, was erected by the Roman people and senate, in honour of the Emperor Titus. Upon its inner walls may still be seen, in bas-relief, the golden candlestick, and other vessels of the Temple, represented as they were carried in the procession.

Such was the end of the Holy City, which God had once chosen for his dwelling-place; because her children knew not the time of the gracious visitation of the Lord, but added to all their evil deeds this worst of all, that they crucified the Son of God. Then came his blood upon them, and on their children. How

literally were the words of the Lord, which he pronounced against Jerusalem and the Sanctuary both in the Temple and from the Mount of Olives, fulfilled. Truly have her enemies compassed her round, and kept her in on every side; they have laid her even with the ground, and left not in her one stone upon another. The days of vengeance have come upon this people, and great wrath; and they have fallen by the edge of the sword, and been led away captive unto all nations: and Jerusalem is yet trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke xix. 41—44; xxi. 20—24; Mark xiii. 1, 2.)

After the capture of the three remaining fortresses, Machærus, Herodion, and Masada, Judea was completely subdued. Nevertheless the last-mentioned fortress cost the Romans one other bloody battle. When, however, the besieged perceived that by reason of the fire which the Roman engines cast into their fortress, its further defence was impossible, the whole garrison gave themselves up to a voluntary death; slaying each other, that they might not fall into the hands of the hated Gentiles. The Romans having scaled the walls, feared

some treachery, on perceiving the death-like silence that reigned around ; but soon discovered the 9,600 slaughtered bodies, and learned the dreadful occurrence from the mouths of two women and five children ; who, by concealing themselves, had escaped the fulfilment of the fatal compact.

The country was now an imperial possession, under Roman governors, who resided at Cæsarea. Jerusalem lay desolate and uninhabited, except that perhaps a few solitary Jews or Christians settled about the military garrison, and built upon the ruins. The hearts of the Jews must naturally have bled at the sight of their once magnificent City in such a situation ; and finding themselves scattered abroad, and abandoned to the universal hatred of the Gentiles, the most bitter feelings of vengeance against their oppressors, the Romans, were awakened in them. Occasionally they revolted, as in the reign of the Emperor Trajan, in 115 ; when a sanguinary insurrection broke out in Cyrenaica, situate west of Egypt, on the north-western coast of Africa, which could only be quelled by a large body of troops. But a more fearful rebellion arose in Palestine itself, in 131, under

Trajan's successor, the Emperor Adrian ; who having, in his travels through the provinces of his kingdom, remarked the important situation of the destroyed city, gave orders for the rebuilding of Jerusalem. No sooner was the imperial decree published, to settle foreigners on the ground of the Holy City, to make it a Roman colony, and even to erect a temple to Jupiter Capitolinus on Mount Moriah, than the whole country was in a state of rebellion and warlike preparations.

An impostor, who, in reference to the prophecy of Balaam (Numbers xxiv. 17—19), called himself Barcochba—i. e., the son of a star—placed himself at the head of the disaffected ; and Akiba, a learned Rabbi, much respected by his countrymen, declared him to be the promised Messiah. Adrian at first gave little heed to this revolt, which increased continually, and was so successful, that the insurgents were soon in possession of the whole country, and fortified themselves on all sides. The Emperor then first awoke from his apathy ; and in order to extinguish the flames of rebellion, which had already spread so far, he was obliged to send his most celebrated general, Juius Severus,

with the flower of his army ; who, in the year 135, at length succeeded in quelling it by the conquest of the fortress Bithur, (probably the ancient Beth-horon) near Jerusalem. In this war, 580,000 Jews perished by the sword, and many more by famine and pestilence ; besides which, great numbers were sold as slaves. Jerusalem seems not yet to have so far recovered its first destruction, as to make any remarkable figure in this war ; at least, scarcely anything is related of its conquest by the Jews, and its re-capture by the Romans. The consequences of this revolt were, that Judea was completely devastated, and the name of *Ælia Capitolina* given to Jerusalem ; which was now rebuilt by the Romans on a less circumference of ground than it had formerly occupied. It received the name *Ælia* from the first name of the Emperor ; and that of *Capitolina*, from Jupiter Capitolinus, whose temple and statue were erected on Mount Moriah. The few remaining Jews were forbidden to dwell in Jerusalem ; and it was only on payment of a heavy tribute that they were allowed to visit the city, on an appointed day, once a year.

Thus was completed that judgment upon

Jerusalem, which began with its conquest by the Romans. The Holy City of Jehovah was now trodden down, and desecrated by the Gentiles ; for not only was there erected on the once so sacred hill, a temple to Jupiter, (in the portico of which the Emperor had ordered a sow to be sculptured, in derision of the Jews,) but a temple was also built to the heathen goddess Venus, on the spot which was afterwards reported to have been the place of the Holy Sepulchre. Even the ancient and venerable name which it had now borne two thousand years, was for some centuries blotted out from the page of history, and that of *Ælia Capitolina* now so completely substituted, that when a Christian martyr in the third century, upon being questioned, named Jerusalem as his native city (in allusion to the heavenly Jerusalem), the Roman Governor of Cesarea so little knew this ancient name of the adjacent *Ælia Capitolina*, that he asked in astonishment, what city it was, and where it was situated. The ancient name Jerusalem first re-appears in history under Constantine and the succeeding Christian emperors ; when the Holy City was transferred from Pagan to Christian rulers.

III.

JERUSALEM UNDER CHRISTIANS AND MAHOMEDANS, TO THE PRESENT TIME.

THE Christians must have suffered much hatred and persecution from the Jews, during their last revolt under Barcochba, since we find that from that time forth, they were looked upon by the heathens as a distinct and separate people from the Jews, with whom they had hitherto confounded them. It was on this account that they also obtained permission to settle at Jerusalem, which no Jew was allowed to do on pain of death. In order to avoid all suspicion of any connexion with the Jews, the Christians of Jerusalem always chose their Bishops from Gentile Christians ; and thirty such Bishops successively ruled their church till the time of Constantine. Nevertheless the Christians were subject, even in Palestine, to the same persecutions from the heathens, that they had

to suffer during the first three centuries in all other provinces of the Roman empire.

The history of Jerusalem, which from the time of Adrian presents little else than a perfect blank, begins again under Constantine. When this Emperor was converted to Christianity, the Christians breathed freely again, after their long oppression under heathen Emperors; and now that all opposing circumstances were removed, numbers undertook pilgrimages into the Holy Land, whither a few solitary pilgrims had resorted even before this time. Even Helena, the Emperor's mother, began such a pilgrimage A. D. 326, in the 80th year of her age, and built churches at Bethlehem, and at the place of the Ascension, on the Mount of Olives. She may have also excited her son to the discovery of the place of the Holy Sepulchre, and to the building of a church there; although, as her death took place in 327 or 328, she could not herself have been the founder of the church of the Holy Sepulchre, and of other churches in Palestine, which tradition attributes to her. Constantine purified the supposed place of the Holy Sepulchre from the Temple of Venus, that had hitherto profaned it; and is said, after

farther research, to have found the cross of Christ. A legend relates that this discovery was owing to a revelation from Heaven, and that upon search being made in the place which God had pointed out in a dream, three crosses were found : that the true one, however, soon manifested itself; for Macarius, the bishop, having applied the other two crosses to a pious woman of Jerusalem, who lay sick of an incurable disorder, no effects followed; but scarcely was the third cross brought near her, than she opened her eyes, her strength returned, and she leaped out of bed perfectly cured; by which miraculous cure the latter had proved itself to be the true cross. The bigoted superstition of this tradition is easily perceptible; yet from that time the cross, or what was esteemed the cross, of Christ was shewn at Jerusalem; and Constantine erected a magnificent Temple upon the spot where it was found, which was finished A. D. 335. He also built a chapel with magnificent columns and costly decorations, which he named Anastasis—i. e. resurrection—upon the place of the Holy Sepulchre. In part of this chapel, on the east side, there was a court paved with flat

stones, supposed to have been the garden of Joseph of Arimathea: three of its sides were bounded by long colonnades; the fourth bordered on the great church, called Martyrion, (place of martyrdom,) built on the supposed site of the crucifixion. This building is described as of immense extent: the roof was covered with lead; the interior overlaid with fine marble; the ceiling was adorned with wood carving; and the whole was brilliant with refined gold. The entrance towards the east consisted of three gates, before which twelve columns formed a semi-circle in front of the whole building.

After the example of the Empress Helena, the number of pilgrims to Jerusalem and the Holy Land increased continually. Multitudes flocked thither from every province of the empire; especially as, since the introduction of monachism from Egypt into Palestine, in the middle of the fourth century, the pilgrims met with a hospitable reception in the convents which sprung up on all sides. But to these pilgrimages, engaged in at first from truly Christian feeling, the superstitious notion of merit was soon attached; against which Jerome

and other Fathers of the Church, were already obliged zealously to contend. Traditions concerning Jerusalem and the Holy Land were now multiplied on all sides, both by the monks and pilgrims; and first one place, then another, was pointed out, often without any foundation, as the scene of some remarkable occurrence in Holy Writ.

Constantine had already repealed the decree of Adrian, which forbade the Jews to dwell at Jerusalem; but his nephew Julian, who apostatized to heathenism, favoured them out of enmity to the Christians, and even encouraged them, both by word and assistance, to rebuild their Temple upon Moriah; in order to prove the prophecies of Christ concerning the Temple to have failed of their accomplishment. They began the work in the year 362; but in digging the foundations, flames of fire broke out of the earth and consumed the workmen, so that no one dared to approach. On the death of Julian, which soon after took place in the war against the Parthians, A. D. 363, the undertaking was relinquished; and the succeeding Emperors having renewed the edict of Adrian against the Jews,

they were again forbidden to dwell in the land of their fathers, and especially at Jerusalem.

The Christian Bishops of Jerusalem were at first subject to the authority of the Archbishop of Cesarea; but after the City had under Constantine regained its ancient importance in the Christian world, the Bishops sought to free themselves from this supremacy; and after many disputes, Jerusalem was made a patriarchate by the council of Chalcedon, and placed on an equality with the already existing patriarchates of Rome, Alexandria, Antioch, and Constantinople. In the lamentable controversies of Arians, Pelagians, Origenists, Monophysists, and Monotheletes, Jerusalem often became the scene of conflict; especially as the monks, whose numbers were continually increasing in Palestine, often took an active part in them. By this means, the internal state of the church of Jerusalem became daily more corrupt; and the ever increasing swarms of pilgrims—who, since the close of the sixth century especially, sought most zealously to obtain upon their pilgrimage relics from the Holy Land, exciting thereby the cupidity and deception of the inhabitants—contributed their

share to this corruption. While the Church of Jerusalem had thus lost the inward beauty of holiness, her outward magnificence was increased by the Emperor Justinian; who, besides building the magnificent Church of Sophia at Constantinople, not only founded ten or eleven convents in and about Jerusalem and Jericho, as well as a hospital for strangers, in each of these cities; but also erected at a great expense, on Mount Moriah, where the equestrian statue of the Emperor Adrian had hitherto stood, a magnificent church to the Virgin, as a memorial of the presentation of Christ in the Temple.

Wheresoever the carcass is, there will the eagles be gathered together (Matt. xxiv. 28): thus had the Lord spoken in his prophecy concerning the destruction of Jerusalem; and as under Titus the Roman eagles had gathered around the Holy City, after she had rejected the Prince of Life, so did the ravenous eagles, as the Christian Church of Jerusalem became more and more dead, re-assemble around this carcass also. First the Persians, who had for a long time harassed the eastern empire, penetrated into Syria under their king Chos-

roes the Second; conquered the troops of the Emperor Heraclius; and with the help of the Jews, who had joined their victorious expedition, took Jerusalem by storm in June 614. Many thousand inhabitants were slaughtered without respect to age or sex; several magnificent churches, and among others that of the Holy Sepulchre, were destroyed; and the Patriarch Zechariah, and a great number of inhabitants, together with the Holy Cross, were carried into captivity. Jerusalem, and some of the destroyed churches, were indeed soon rebuilt, principally through the benevolent assistance of the Patriarch of Alexandria, by those who remained; but it was not till the year 628 that the Emperor Heraclius succeeded in concluding a peace with the Persian king Siroes, who had murdered his father Chosroes the Second, by which Palestine again fell under his dominion. The Patriarch Zechariah, and many who had been carried away, returned home; and the following year the Emperor Heraclius made his solemn entry into Jerusalem, bearing the Holy Cross upon his shoulders.

But the Holy City was not long to remain

in the hands of the Christians. The scourge which for so many centuries was to be brandished over the Eastern Church for her backsliding, was already prepared. In the year 628, the false prophet Mahommed founded Islamism, or the Mahommedan religion ; which, after the death of its founder in 632, was propagated on all sides by fire and sword. In the year 636, the Mahommedan troops, under the Caliph Omar, advanced as far as Jerusalem ; which its brave defender, the Patriarch Sophronius, surrendered after a long siege, on condition that the lives and property of the inhabitants, as well as the churches, should be preserved. Omar entered, according to the homely fashion of his country, in a garment of camel's hair, and strictly kept his promise in sparing the lives of the inhabitants. He built a mosque upon Moriah (probably that now called El Aksa, lying southwards), on the very spot on which the church of the Holy Virgin, built by Justinian, had stood. This mosque was enlarged and beautified by his successors ; one of whom, the Caliph Abd el Melek, built in 686, more towards the centre of the platform of Mount Moriah and on the site of the

ancient Temple, the large and even now magnificent mosque, Kubbet esh Sukhrah—that is, the Dome of the Rock. Jerusalem now became a place of pilgrimage for the Mahomedans, who gave it the name of El Kuds, or “the Holy,” as well as for the Christians. The early Caliphs left the Christian pilgrims unmolested, chiefly because they were thus enabled to conclude treaties of commerce with the countries of the West; in consequence of which, a yearly fair was held at Jerusalem in September, which was attended by merchants from all parts. Little else worthy of remark occurs in the history of Jerusalem for several years after this period. About the middle of the eighth century, the sceptre of the Caliphs passed, after many sanguinary conflicts, out of the hands of the Omiades into those of the Abassides, who fixed their residence at Bagdad. With one of these Caliphs, the renowned Haroun al Raschid (Aaron the Just), who reigned from 786 to 809, and was celebrated no less for his love of wisdom than for his conquests, the Emperor Charlemagne entered into a treaty of friendship, and received from the ambassadors of the Caliph the keys of the Holy Sepulchre,

as the token of possession ; which could not but be of advantage at the time to the Christians, and to the pilgrims who flocked thither. But afterwards, in consequence of internal dissensions, and especially after Jerusalem and Syria fell, in 969, under the dominion of the Fatimide Caliphs, who ruled in Egypt—violent persecutions broke out against the Christians ; and about the year 1000, the Sultan Hakem, the Nero of the East, perpetrated fearful massacres among them, leaving them a choice only between a violent death and the adoption of the Mahommedan faith. The church of the Holy Sepulchre was also, by his command, reduced to ashes. It was rebuilt A. D. 1048, by the permission of his son, the Sultan Edh Dhaher, though only as a small chapel. In this century the wild hordes of Turks, or Turcomans, of the Seldjuck tribe, penetrated into the dominions of the Caliphs, and overthrew their dynasty. One of these bands of Seldjucks plundered Jerusalem in 1076, slaughtered three thousand inhabitants, and violated the mosques as well as churches. The tyrannous rule of the Turks, under whom the Christians endured unspeakable hardships, lasted till 1097, when the

Caliph of Egypt retook the Holy City from them, while an army of crusaders already lay before Antioch. In spite, indeed, of oppression, the swarms of pilgrims to Jerusalem from the West had increased yet more and more ; even nobles and princes came, with great bands of followers, to perform a pilgrimage which was in their eyes so meritorious : and the report of the cruelties endured by the Christians in the Holy Land, had consequently been spread far and wide by those who returned. Among others, Peter of Amiens, surnamed the Hermit, travelled to Jerusalem as a pilgrim, in the years 1093 and 1094 ; and hastened back, in the greatest indignation at the shameful treatment experienced by the Christians there, to excite the nations of the West to assist their oppressed brethren in the Holy Land. The Pope, Urban the Second, sanctioning his undertaking, he travelled through France and Italy, preaching, from the back of his ass, the crusade to the Holy Sepulchre, with the most overpowering eloquence. The Pope himself pressed the matter on the consideration of the numerously attended councils of Placentia and Clermont, in 1095 and 1096 ; and princes and

people, as if seized with a holy frenzy, prepared themselves for the expedition to the Holy Land. "God ordains it," was their watchword; and a red cross on the shoulder, their badge of distinction. The first army set out immediately, under the command of Peter the Hermit, and a French knight Walther, who had the contemptuous surname of "the Moneyless;" but being wholly without discipline and fitting equipment, it was destroyed by the Turks, as soon as it left Constantinople and entered Asia Minor. A better appointed army, under regular commanders, advanced in the autumn of 1097, after many obstacles, as far as Antioch. They took this town, after a long siege, in the summer of 1098, but were so detained by the dissensions and irresolution of their generals, that they did not appear before Jerusalem till the 1st of June, 1099. Inconceivable was the joy and rejoicing among the army of Crusaders on beholding, after so many hardships, in the battlements of the Holy City the ardently desired object of their expedition. But a severe struggle yet awaited them before her walls; their army was reduced to 40,000, the greater number of whom, through sickness and the

fatigues of the march, were unfit for war ; besides which, they had much to suffer from want of provisions, and especially of water, which was the more distressing from the heat of summer ; while the 60,000 defenders of the city had an abundant supply of everything within their strong double walls. But their enthusiasm overcame all external difficulties. After a tedious siege, Godfrey of Boulogne first scaled the walls on the 15th of June ; the city was taken by storm ; and a dreadful massacre of the Mahommedans perpetrated, to the disgrace of the Christian name : ten thousand were slain on Moriah alone, which had so often before been the scene of fearful slaughter. Godfrey of Boulogne was elected king of Jerusalem. He died the following year 1100 ; and was succeeded, first by his brother Baldwin of Flanders, and afterwards by several other Christian kings, till the year 1187, under whom many churches and convents were built in Jerusalem and its neighbourhood, and among others the Church of the Holy Sepulchre. The dissensions and jealousy of the Christian princes rendering the maintaining of the position in the neighbourhood of the

Saracens, who continually and increasingly harassed them, in the highest degree difficult; their demands for assistance were answered by Conrad the Third, Emperor of Germany; Louis the Seventh, king of France; and many other Christian princes, who, excited chiefly by the eloquence of Bernhard of Chariveaux, prepared themselves, in 1147, for a fresh crusade. They at length arrived at Jerusalem, but were unable to afford any lasting assistance to the Christians therein; for in 1187, the brave Sultan Saladin, after the bloody battle of Hitten, in which he took Guido, king of Jerusalem, prisoner with his own hands, succeeded in re-conquering the Holy City after a siege of thirty-three days. Though the church on Mount Moriah was again converted into a mosque, the noble Sultan did not act as the Christians had done at their conquest, but spared the city and the remaining churches, and in particular would not suffer his rapacious troops to plunder and destroy the church of the Holy Sepulchre.

The fall of Jerusalem, and of the Christian kingdom there, which had lasted only eighty-eight years, resounded through the nations of

Europe, and occasioned a new crusade. Multitudes assembled under the banner of the German Emperor, Frederic Barbarossa; they are said to have amounted to 600,000, but this number must have included women and children. With this army the Emperor, now in his seventieth year, proceeded by land to Constaantinople, and thence to Asia Minor; but unhappily he never set foot on the Holy Land, being drowned in the river Saleph in Syria, A. D. 1190. His army, which was already much lessened by treachery and by continual encounters with the enemy, who attacked them from all quarters, continued its march under the command of his brave son Frederic, Duke of Swabia, but had the misfortune also to lose this amiable young general before the walls of Ptolemais, on the borders of Palestine, while its ranks at the same time were fearfully thinned by the plague. At this critical juncture, the armies of Philip Augustus of France, and Richard Cœur de Lion of England, who had resolved on a crusade at the same time as the Germans, but had started by sea, and tarried long in Sicily, opportunely arrived. Ptolemais was now taken; but discord breaking out be-

tween the two monarchs, Philip Augustus returned with his vassals to Europe ; and though Richard still possessed a brave and very numerous army, with which, in 1192, he overthrew the hitherto unconquered Saladin in the bloody battle of Ascalon, yet the discontent of his own troops hindered him from profiting by this victory and marching to Jerusalem, which Saladin had in the meantime, through fear of the Crusaders, fortified with new walls and bulwarks, and deep trenches. Richard concluded a truce with Saladin, and returned ; and thus this crusade, in which so many forces had been employed, terminated without the least advantage to the Christians.

A new crusade, which Henry the Sixth of Germany set on foot in the year 1195, although he did not himself accompany it, had a prosperous commencement. The crusading army penetrated as far as Joppa ; but the irresolution and disunion of the leaders, and lastly the death of the Emperor, which followed in 1197, again frustrated the liberation of Jerusalem.

In 1198 a crusade was once more preached, by order of Pope Innocent the Third, when a large army was again raised ; but the Crusaders,

forgetful of the proper object of their undertaking, conquered Constantinople in 1204; where they founded a Latin Empire, which lasted till the year 1261. The Holy Land remained, meanwhile, in the hands of the Mahommedans; as numbers now preferred engaging in the crusade preached by the Pope against the Waldenses and Albigenses, in Savoy, through which many of these pious people suffered martyrdom. About this time (1219), Sultan Melek el Muaddem razed the walls of Jerusalem, that it might never again serve as a fortification for the enemy.

Frederick the Second, Emperor of Germany, had, on the occasion of his marriage with the heiress of the last Christian king of Jerusalem, vowed to undertake a crusade to the Holy Land; but many circumstances concurring to delay its execution, Pope Gregory the Ninth, having continually pressed him to fulfil his promise, at length excommunicated him for his defection. He therefore began his march in 1229, and was so successful as to be able to conclude a most advantageous treaty; by which he obtained possession of Jerusalem, and the greater part of the Holy Land. He placed the

crown on his own head, in the Church of the Holy Sepulchre, and thus became King of Jerusalem ; which title was, in later times, transferred to other monarchs, and is indeed still borne by the Emperors of Austria and the Kings of Sardinia. On account of the many disorders which the Pope, who had excommunicated the Emperor, excited in his dominions during his absence, he was compelled to a hasty return ; and the advantages accruing to the Christians of Palestine from his crusade, were but few. In the year 1239, the knights and barons of the kingdom of Jerusalem rebuilt the walls of the city ; but their progress was hindered by the Emir Daud (David) of Kerak, who took the city, murdered most of the Christian inhabitants, and again destroyed its fortifications. Four years later, negociations were entered into, by which Jerusalem again, and indeed for the last time, fell into the hands of the Christians ; being in the following year, 1244, stormed by the wild bands of Kharismians, who, in consequence of the expeditions of the Moguls under Jenghis Khan, had invaded Syria ; and in the course of the same year, coming again into the possession of the

Sultan of Egypt. Since that time to the present, it has remained under the power of the Mahomedans, for the succeeding crusades effected no further change in the condition of Jerusalem ; and in 1291 the Christians lost, with Ptolemais, their last footing in Palestine, after having for a period of two hundred years in vain exerted their utmost efforts, and sacrificed an incalculable amount of human life, to become masters of the Holy Land.

Jerusalem is scarcely mentioned in history in the succeeding centuries. It must have entirely lost its political and military importance during the wars of the Egyptian and Syrian Sultans, who always preferred to lead their armies across the plains by the Mediterranean Sea. Solitary pilgrims still proceeded thither. The monks of the Franciscan order guarded the sacred places, and, through the influence of Robert of Sicily, obtained permission to reside in the church of the Holy Sepulchre ; but were continually at strife with the Greek and Armenian Christians, concerning this possession. In the year 1517, by means of the conquests of Selim the First, Jerusalem fell under the dominion of the Ottoman family,

which dynasty still holds possession of the throne of Turkey. Solyman, his successor, built the now existing walls of the city, in 1542; since which time nothing remarkable has occurred. The expedition through Palestine, made by the French under Buonaparte (1799), did not reach Jerusalem. The church of the Holy Sepulchre was destroyed in 1808, by a conflagration; but rebuilt in 1810, by contributions from all the nations of Christendom. In 1832 Ibrahim Pacha conquered Palestine; and brought it, together with the whole of Syria, under the dominion of his father, Mehemet Ali, viceroy of Egypt. Despotic as was his government, it was nevertheless far better than that of the Turks; he maintained more order, and cleared the land of the bands of robbers who infested it. The Franks especially—as all Western Christians are called there—obtained more protection and liberty than they had hitherto possessed. In an insurrection in 1834 the Fellahs—i. e. the Arabians inhabiting the surrounding country—gained possession of the city through treachery; which, however, returned to order and submission, on the approach of Ibrahim Pacha. By the treaty of

the four great powers of Europe, 15th July, 1840, Syria and Palestine again came under the Turkish sceptre.

If we survey the history of Jerusalem during a period of nearly four thousand years, it cannot fail to appear to us as the most important spot of all the earth; because God there—by the Temple which he chose for his dwelling-place—by his prophets and apostles, who thence proclaimed the word of the Lord to all the world—and especially by his only begotten Son, who there completed the work of redemption—and finally by his judgments, which he brought upon the unhappy city—manifested himself unto men, as he has done no where else. It is for this reason a holy city to three religions of the world—to Jews, Christians, and Mahommedans. But when we hear of the many wars, and rumours of wars, which arose both in and around it; of the atrocious massacres there perpetrated; of the sieges and conquests of which this city, from its first known conquest under Joshua to its last capture by the Fellahs in 1834, has given us so many to enumerate,*

* Besides less important conquests, concerning which history is silent, and which we have omitted

we cannot but be struck by the truth of the remark we have already made, that its name Jerusalem—"the people" or "dwelling of peace"—is inappropriate; or that at least it

in our narrative, Jerusalem was taken by the Tribe of Judah (Judges i. 8); by David (2 Sam. v. 5—9); by Shishak, king of Egypt, (2 Chron. xii. 2—12); by Hazael, king of Syria, (2 Chron. xxiv. 23); by Joash, king of Israel, (2 Chron. xxv. 23); by the Assyrians, in the time of Manasseh, (2 Chron. xxxiii. 11—13); by Pharaoh Necho, king of Egypt, (2 Chron. xxxvi. 1—3); by Nebuchadnezzar, the first time (2 Kings xxiv. 1, and Dan. i. 1), the second time (2 Kings xxiv. 10—11), and the third time (2 Kings xxv. 1. 4); by Alexander the Great, in the year B. C. 332; by Antiochus Epiphanes, B. C. 168; by Judas Maccabæus, B. C. 165; by Pompey, B. C. 63; by the Parthians, B. C. 40; by Herod, B. C. 37;—and after Christ, in the year 66, by the Jews; in 69, by the Idumeans; in 70, by the Romans; in 614, by the Persians; in 637, by the Arabians under Omar; in 969, by the Fatimides; in 1076, by the Seldjucks; in 1097, by the Egyptians; in 1099, by the Crusaders; in 1187, by Saladin; in 1228, by Frederic the Second; in 1239, by the Emir of Kerak; in 1243, by the Christians; in 1244, by the Sultan of Egypt; in 1517, by the Ottomans; in 1832 by Ibrahim Pacha; in 1834, by the Fellahs; and in 1840, the Turks again came into possession of it. The number of these captures, omitting several of less importance, is thirty-four. It

cannot denote mere earthly peace ; and that we are, therefore, with the patriarchs, to look in faith for another " city of peace, even the new Jerusalem, whose builder and maker is God." (Hebrews xi. 10.)

was levelled with the ground by Judah—by Nebuchadnezzar—by the Romans under Titus—and by the Persians under Chosroes the Second ; besides which, in other sieges, individual parts of the city and of its fortifications have been, at different times, razed and burned down.

SECTION III.

MODERN JERUSALEM.

It is only on account of its momentous history, and not of its present condition, that Jerusalem is still of any importance in our eyes. Notwithstanding its strong situation, and were it even more fortified by art than it is, it could, in the present state of military science, hold out but a very short time against an army but moderately equipped for a siege. And as it has no longer any military, neither has it any political or mercantile, importance; it has sunk down to a small town, distinguished neither by its size, by the number of its inhabitants, nor by any trade or manufacture. We proceed first to describe its present condition, and then to make ourselves acquainted with its present inhabitants.

I.

DESCRIPTION OF MODERN JERUSALEM.

ALTHOUGH the situation of the four hills—Zion, Moriah, Akra, and Bezetha—upon which the town stands, may still be easily pointed out; yet is it in the highest degree difficult accurately to determine the places where this or that building of the ancient Jerusalem stood, since no city in the world has, in the lapse of ages, suffered so many changes, and the ruins of its former destructions have everywhere covered the ground. Besides, the credulous pilgrims, in their pious zeal to ascertain the sacred places, and to offer up their prayers there, have often become the dupes of avaricious impostors; and the more so, as almost every spot of sacred remembrance is appointed as a place for the payment of a tribute for indulgences. To give only a few examples, shewing how far the credulity of such people—who are, alas! but too little acquainted with the Bible—is imposed upon, there are yet to be seen the houses of the rich man and Lazarus; also a stone in a wall, wherein a mouth is graven,

of which we are told that it once cried out, when our Lord said, "If these should hold their peace, the very stones would cry out," (Luke xix. 40.) In another part we are shown the place where St. John the Evangelist daily performed mass to the blessed Virgin for fourteen years; in another, a large stone that never would suit for the building of Solomon's Temple, which was first too large, then too small, and which was the stone that was rejected by the builders, (Ps. cxviii. 22); in another, an impression in a wall, said to have been made there when Christ, on his way to Golgotha, sinking under the burden of the cross, leaned his shoulder against it; with many more curiosities of a like order. And even when the contradictions against Scripture and reason are not so glaring, it is yet extremely difficult to ascertain whether the occurrences really took place at the spots assigned to them; which, after all, is a matter of no great importance.

Although the circumference of the ancient Jerusalem was, according to Josephus, about four miles, that of the modern city has been ascertained by accurate measurement not to exceed 12,978 feet; which difference is not sur-

prising, as not only is the southern half of Mount Zion now without the walls, but also on the north the circuit of the ancient walls, which is about three quarters of a mile from the modern ones, formerly enclosed a considerable district, now lying without. The modern walls were, as has been already noticed, built by the Sultan Solyman in 1542; they are forty feet high, and three broad, and have at regular intervals towers 120 feet high. They have on the whole an imposing appearance, being built entirely of hewn stone, with ramparts and battlements. The gates are—the Jaffa or Hebron Gate, on the west; the road from which leads, on the right to Jaffa, and on the left to Bethlehem and Hebron; it consists of a massive square tower. On the north is the Damascus Gate, called Bab el Amud, or the “gate of columns,” by the natives. It is more ornamented than the other gates; the road hence leads to Damascus and northern Palestine. Eastward of this, but still on the north side, is a small portal, in a tower of the city, called Herod’s or Ephraim’s Gate, which has however been lately closed up. East of the city is St. Stephen’s Gate, so called from an open space in front of it, where Stephen is said

to have been stoned. It is called the Gate of the Tribes by the Mahommedans, and St. Mary's Gate by the native Christians; and is supposed to be the Sheep Gate mentioned in Scripture, Neh. iii. 1. Four lions are sculptured over this gate on the outside. It leads to Kedron, and the Mount of Olives; and over the latter to Bethany and Jordan. Somewhat more southward, in the eastern wall, which encloses the mosque on Moriah, lies the Golden Gate; which has long been blocked up, because the Mahommedans, who call it the Eternal Gate, believe that a king shall one day enter through this gate, who shall take possession of the city, and become lord of the whole earth. Through this gate, Christ is said to have made his entrance into the city from the Mount of Olives. Further on, in the south-east corner of the city, is a small entrance in a low square tower; which must have been a long while unused, since no trodden gath, either within or without, leads to it. On the south side of the city, in the valley between Moriah and Zion, is a small gate called "the Dung Gate," (Nehemiah it. 13), now blocked up; and upon Zion, over

which the southern wall of the city crosses, is the Zion Gate, called "David's Gate" by the Mahommedans, which leads only to that part of Zion lying without the walls, and to the valleys of Jehoshaphat and Hinnom.

The principal streets of Jerusalem intersect each other at right angles; they are narrow and badly paved, yet being mostly situated on a declivity, are cleaner than those of most eastern towns. The houses are of stone or clay; they are mostly low and irregular, without chimneys, and built with flat roofs, from the middle of which a cupola frequently rises. The windows are small, and often provided with iron trellises and wooden blinds, towards the streets, that the women may not be seen by passers by.

In order to become acquainted with the most important buildings of the city, let us enter by the Western or Jaffa Gate, and we have then on our right, directly to the south, the citadel of Jerusalem, 540 feet long and 162 wide, situate on the walls of the city, and called also the Pisan castle, and the fortress of David. It is an irregular combination of several square towers, encompassed on the inner side next the city, by a low wall, and on the outer

or west side by a deep ditch. A square tower, 70 feet wide, and 56 high, at the north-west angle, particularly attracts attention. It is called the Tower of David; and although its upper portion is of modern origin, its lower one bears evidence of great antiquity, and is beyond doubt a remnant of the tower of Hippicus, built by Herod. Proceeding southward up the hill of Zion, we come to St. James's Church, the principal church of the Armenians, built on the spot where the Apostle James, son of Zebedee is said to have been beheaded by Herod; the building is devoid of taste, and filled with hideous pictures, but is richer and more magnificent than any other in the City. The adjoining convent of the Armenians has more than one thousand apartments for the reception of pilgrims, and is said to be the richest in the East; near it is shown the house of Hannah, with an Armenian chapel. Upon the hill of Zion, without the walls, we are shown the house of Caiaphas, where is situate the Armenian church of the Redeemer, on the altar of which the true stone of the door of the Holy Sepulchre is said to be placed. Near this is the *Cœnaculum*, in which it is said the Lord's

Supper was instituted, the Holy Ghost poured out, and the Virgin Mary died. This building was formerly a Church, called Zion, or St. Mary's church, and belonged to the Franciscans ; it is now a mosque, and the Mahommedans say that it stands over the grave of David. The room where the Lord's Supper is said to have been instituted, is about 60 feet long, and 25 wide ; and its roof is supported by two columns. In earlier times a Franciscan monastery also stood here. Upon Mount Zion are the burying-places of the Armenians, Greeks, and Latins, as well as that of the American missionaries. There also the Protestant church is now in course of erection, a chapel having already been built for the performance of Divine service in the meantime. The remaining part of this hill of the City of David, once entirely built over—the wall then passing round its southern side—is now arable land, where wheat is grown : so literally has the prophecy Micah iii. 12, and Jeremiah xxvi. 18, been fulfilled. Upon Mount Zion, within the walls, lies also a Syrian convent ; and on its eastern declivity, and in the valley between Zion and Moriah, is the Jewish

quarter, the dirtiest and worst part of the city.

The chief building of Jerusalem, the mosque on Mount Moriah, is accessible to no Christian. Whoever is found there must either die or become 'a Mahommedan; because the Turks think that, according to 2 Kings viii. 30—50, every prayer made there is granted; and that Jews and Christians, if they were to enter therein, might pray that Jerusalem and the Temple might be restored to them. Permission to enter the mosque has been granted to only a very few individuals, as a great favour; and among these, an English physician, named Richardson, who had cured the governor of a disease in the eyes, was, in the year 1818, allowed, out of gratitude, to enter it four times. The following description is principally taken from his narrative:—On the top of the mountain is a square, called Haram esh Scherif (the noble Sanctuary), 1489 feet long, and 995 wide, bounded on the south and east by the walls of the town, and on the north and west, towards the city, by a wall of its own, which on the west is as much as sixty feet high. Several gates lead from the city

into this court. In the midst rises a platform fourteen feet high, paved with a bluish white kind of marble. Upon this stands the mosque, which is called Kubbet esh Sukhrah, i. e. the dome of the rock ; or, according to others, Sakhara, i. e. fastened. It forms an octagon, each of whose sides is sixty feet long. The lower part of the building is overlaid with white marble, and the upper with white, yellow, green, and blue tiles ; and the whole inscribed with sentences from the Koran. Four doors lead into the interior. There are six windows in the sides that have doors, and seven in the others. The walls, in the inside, are white. Three columns, each twenty feet high, stand on each of the eight sides, and sixteen columns support the dome. An iron trellis, between these columns, runs round the central space of the mosque. Here the Mahommedans pray, with their faces turned southward, towards Mecca. In the midst of the space surrounded with the trellis, lies a stone, upon which the Mahommedans say that the prophets prophesied ; and that Gabriel held it down when it would have flown away, and fastened it to this place (hence the name Sakhara, or "fastened"),

so that the marks of Gabriel's fingers are yet to be seen on it. The native Christians believe this, or another kept there, to be the stone on which Jacob slept at Bethel (Gen. xxviii. 11) upon which the Destroying Angel who appeared to David sat; and which contains within it the Ark of the Covenant, hidden by Jeremiah. The dome of the mosque is ninety feet high, and its diameter forty feet. It is covered with variegated tiles, and commands a magnificent view of the whole city. On the south, the enclosed space of the Haram esh Scherif contains also the mosque El Aksa—i. e. "the most distant;" because, with reference to the mosques of Mecca and Medina—which, with this, are the three most sacred places of the Mahommedans—it is the most distant from Arabia. It owes its origin, as we have already seen, to the Caliph Omar, who converted the then existing church of St. Mary into a mosque. The presentation of Christ in the Temple being assigned to this spot, it was also formerly called the Church of the Presentation. In its vicinity the remains of subterraneous arches are also yet to be seen. Between the mosques Sakhara and El Aksa, is a marble basin or well, sur-

rounded with olives, orange trees, and cypresses besides many things accounted holy by the Mahommedans. In every part of the ground, wherever the turf has been thrown up, are to be seen fragments of marble pillars ; and the famous stone which projects from the eastern wall over the Valley of Jehoshaphat, and on which the Mahommedans say that Mahommed will one day be enthroned, and judge the world, is nothing else than the shaft of a broken column, thus embedded in the wall. The southern part of Moriah, lying outside the walls of the mosque, which was anciently that part of the city called Ophel, inclines towards the south with a steep slope : it is ploughed up, and planted with olive and other fruit trees.

At the north-western angle of the wall, surrounding the square Haram esh Scherif, is the house of the Governor of Jerusalem, which contains the remains of the old Fort Antonia. Pilate is said to have lived there ; and as it is situated in the " Via Dolorosa," we shall here take the opportunity of describing this the principal street of Jerusalem ; of which, with its several stations, numerous models are to be found in all Roman Catholic countries. It

begins at St. Stephen's Gate, and leads over the hill Bezetha ; the buildings upon which are, for the most part, only low houses and hovels, while its north-eastern part, within the walls of the town, is covered with fields, gardens, and olive trees. There are also comparatively but few traces of ancient buildings to be found here. The house of Simon the Pharisee is pointed out near the ruins of the church of St. Mary Magdalene. It belongs to a Turk, who, however, allows ready access to Christians. Entering the city from the Mount of Olives, through St. Stephen's Gate, and proceeding along the Via Dolorosa, we have the Sakhara mosque on the left ; and a large reservoir, supposed to be the Pool of Bethesda, but more probably a trench which was thrown up for the defence of the Fort Antonia, lying close to its walls behind it. It is now quite dry, and is partly filled up with rubbish ; yet, in other parts, still so deep, that the tops of trees growing at the bottom do not reach the level of the street. Opposite this pool, on the right of the Via Dolorosa, and over the grotto in which Anna is said to have brought forth the Virgin Mary, is a ruined church, with pointed arches, of the time of the Crusades.

Further on, we come to the house of the Governor, and the barracks adjoining thereto. Here are shown the holy staircase, the room in which Christ, we are told, was mocked ; and, on the other side of the street, the one in which he was scourged. An arch is here built over the street, called the Ecce Homo arch, because this is said to be the place where Pilate brought forth Christ to the people, exclaiming, " Behold the Man ! " The road now goes down hill, leaving the supposed ruins of the Palace of Herod, on the hill of Bezetha, to the right, and passing by the spot where Mary is said to have fainted at the sight of her son sinking under the weight of the cross, and where there was formerly a small church. Proceeding onwards it begins to ascend towards the Hill of Cavalry, and there we are shown the place where Simon of Cyrene received the cross from Christ ; then the one where Christ spoke to the daughters of Jerusalem ; and, lastly, the house of St. Veronica, who is said to have wiped the blood and sweat from the face of our Lord with her veil, upon which the impression of the face of Christ ever after remained. We next arrive at the Judge's Gate probably the oldest in the city, but now

within the walls ; and at a distance of about 180 yards we have the Church of the Holy Sepulchre, built, as is stated, on Golgotha, or the Hill of Calvary ; where the Lord was crucified, and rose from the dead, out of the grave of Joseph. Considerable doubts have however been raised as to the identity of the spot ; and Professor Robinson has lately most satisfactorily proved that, for the most weighty historical and topographical reasons, which our space forbids us to give in detail, the site of the modern Church of the Holy Sepulchre cannot possibly be Golgotha.

As this church, however, has been for so many ages the object of pilgrimages to the Holy Land, it may not be amiss to give a short description of it. Strictly speaking, it consists of three principal churches, and several adjoining chapels ; which, being all united under one roof, compose one irregular building. Outside the church, which is entered from the south, on the left of the door at the foot of the tower, are seated two Turkish door-keepers, to receive the entrance-money from the Christian pilgrims. On the floor, immediately opposite the entrance, lies a slab of marble, on-

which the body of Christ is said to have been anointed by Joseph and Nicodemus. To the right is the rock of Golgotha, in which is hewn the chapel of St. John ; in front whereof stand the coffins of the two first Christian kings of Jerusalem, Godfrey of Boulogne, and his brother Baldwin ; the inscriptions of which have, however, disappeared. Over this chapel is the Chapel of the Crucifixion, forty-five feet long and thirty wide, which is ascended sideways by eighteen steps, and where is shown the place of the three crosses ; as also a cleft in the rock, caused, as we are told, by the earthquake which happened at the death of Christ, and separated the impenitent thief from the Lord. This cleft is said to reach to the centre of the globe, and to contain the skull of Adam ! One proceeds hence, eastwards, down twenty-one steps, to the chapel of Helena ; and, eleven steps lower, to the well-like cavity in which the cross is said to have been found. On re-ascending, near the spot where the parting of the garments took place, we come by steps leading westward to the altar of the church of Calvary ; and further on to the choir of the Greek church, which is the centre of the whole building. Here a round

hole in the ground is pointed out as the central point of the earth's surface. Going further westward, we pass through three lattice-doors into the Church of the Holy Sepulchre, which is built in the form of a rotunda. Two colonnades, the one over the other, support a round cupola, through which the light enters. Exactly underneath lies the Holy Sepulchre, which is, strictly speaking, a rock, seventy feet in circumference, and fifty feet high, rising out of the ground of the church; but which, being built about, and furnished with a tower, resembles a chapel. Over the porch is placed the Austrian spread eagle; the Church of the Holy Sepulchre having been rebuilt in 1810, after the last conflagration, principally through the exertions of the imperial house of Austria. Passing through the door, we first enter the Angel's chapel, and then, through a second and lower door, the recess of the grave itself, which is eight feet long, seven feet wide, and seven feet high; having its rocky sides covered with white marble. Fifty silver lamps are kept burning here day and night. The sarcophagus is of bluish white marble, six feet long, three feet wide, and two

feet deep ; a painting hangs near it, representing the Resurrection.

Various Christian sects share the possession of this sacred place ; the place of the Crucifixion, and the choir, belong to the Greeks ; the Chapel of Helena, to the Armenians ; and the Church of the Sepulchre, to the Latins ; besides which the Copts, and others, have also some parts. Monks of all these different sects are continually in the church, and reside in small side buildings. Almost close to the church is a Greek, and near this a Coptic convent ; and at a very small distance, in the north-western corner of the town, the Latin convent with the Church of St. Saviour. In this convent, a house called the "Casa nuova" has been erected, where European travellers, even Protestants, find a friendly reception ; which is so much the more acceptable, as there are no inns in Jerusalem. At the foot of Mount Calvary we are still shown the prison from which Peter was so miraculously delivered by the angel. (Acts xii.) Near this, in the middle of the city and almost in the valley between Akra and Zion, are the bazaars. They consist of a few narrow streets,

under a roof, with open shops on both sides, which are occupied by merchants and artizans sitting at work. From there the main street, on the right hand of which lies a house of reception for Turkish pilgrims, formerly the large hospital of Helena, leads up northward to the Damascus Gate, by which we shall now leave the city, to make our survey of its environs.

Ascending a little at first, we proceed through a grove of turpentine trees, round the north-east angle of the city, to the Upper Pool, or Pool of Gihon, near which is a Turkish burying place ; and pass under the western walls of the city, through the deep Valley of Gihon, which lies 44 feet lower than the Jaffa Gate opposite, and from there southwards is called the Valley of Hinnom or Valley of the Sons of Hinnom ; which name must be very ancient, as it is mentioned Josh. xv. 8, and xviii. 16. Through the midst of the valley an acqueduct, which supplies the city with water from Solomon's Pool, on the other side of Bethlehem, is carried on arches. Further down is the Lower Pool, bounded on its south side by a strong stone dam, over which a road passes. From this spot the valley is planted

with olive and fruit trees; and winding to the southern part of Zion, as far as the place called the King's Garden, soon unites itself with the Valley of Jehoshaphat. These gardens, at the end of the Valley of Hinnom, watered from the Pool of Siloam, are said to be the place Tophet, where the Jews caused their sons and daughters to pass through the fire to Moloch. (2 Kings xxiii. 10, Jeremiah vii. 32.) It is in reference to this dreadful fire of idolatrous worship in the Valley of Hinnom, (Heb. Ge-Hinnom), that the latter Jews gave the name of Gehenna to the place of future punishment; which word is also used by our Lord, Matt. v. 22, and xviii. 9. The southern margin of the Valley of Hinnom is bounded by a hill lying opposite Zion, of almost the same height, and with equally steep and precipitous sides, called the Hill of Evil Counsel, because among the ruins on its summit is shown the country house of Caiaphas, in which the scheme for our Lord's death was concerted. (John xi. 47—53.) On the side of this hill, towards the Valley of Hinnom, are innumerable graves with Greek and Hebrew inscriptions. Further along the same hill lies the supposed Potter's Field,

—Aceldama, or the Field of Blood—where all pilgrims who die in Jerusalem, except the Latins, are buried.

From the King's Garden, where the valleys of Hinnom and of Jehoshaphat or Kedron are united, the brook Kedron flows southward past the well of Nehemiah, to the Dead Sea. Proceeding up the Valley of Jehoshaphat, from the King's Garden, we have on the left the Spring and Pool of Siloam, near which is a large mulberry tree, where the Prophet Isaiah is said to have been sawn asunder; and further on, St. Mary's Well; and on the right the poor village of Siloam, principally inhabited by Jews; whose cottages are partly hewn in the rock, and in whose gardens, situated on terraces of the Mount of Olives, which in this place is extremely steep, are reared fig and fruit trees, as well as other kinds of productions. The Valley of Jehoshaphat here narrows itself to a deep defile, through which the brook Kedron winds between steep rocky banks. On the right we have now the Jewish burying place, situated on the western declivity of the Mount of Olives. The Jews come from all parts of the world to Jerusalem, to die there,

and to be buried at this spot, opposite their ancient Temple. There, according to their literal interpretation of the prophecies, Joel iii. 7, 17, 19, Zach. xiv. 3—11, will the Lord stand upon the Mount of Olives, and cleave the mount asunder; and the dead of Israel who are buried beneath shall rise, and the heathen shall be judged and Israel avenged. It may however be questioned, whether the valley mentioned by Joel at least be that called the Valley of Jehoshaphat, lying between the Mount of Olives and the City; or whether it be not more probably a symbolical name—the word Jehoshaphat signifying “the Lord will judge.” The Jewish graves are covered with a plain flat stone, bearing a Hebrew inscription. In this burying-place there are four tombs larger than the rest. The first of these, on the south, is the tomb of Zacharias, who was slain in the Temple (2 Chron. xxiv. 20—22, Matt. xxiii. 35): it is hewn in the rock. Further on lies a grotto hollowed out of the rock, with an ornamental porch: it is called the Grotto of James, because this Apostle is said to have hidden himself here during the Crucifixion. The next is the grave of Absa-

lom, said to be the pillar mentioned 2 Sam. xviii. 18: it is also hewn in the rock, and has a top resembling a small tower. The Turks throw stones at it as they pass, saying, "Cursed be Absalom; cursed for ever be they that rebel against their parents." The last and most northern is the grave of Jehoshaphat, with a handsome tower.

A bridge leads over Kedron from these graves; and opposite are the steep rocky sides of Moriah, upon which run the walls of the town alongside a Turkish burying-ground lying upon the space in front of them, and past the closed Golden Gate to St. Stephen's Gate. From this gate a path now takes us downwards, by a slope of about one hundred feet, to the brook Kedron, and over a second bridge; we have then, on the left, the Church of the Blessed Virgin, half buried under-ground, with a grotto hewn in rock, where her grave is shown; and on the right, at a distance of about one hundred and forty-five feet from the bridge, Gethsemane—a flat space about one hundred and sixty feet square, enclosed with a stone wall. Eight large olive trees denote the place of our Lord's agony; and other very old ones—some

of which, being hollow, are, for their preservation, filled and surrounded with stones—show the place where the disciples slept, and where Judas betrayed the Lord ; which latter place, being regarded by the Turks as a cursed spot, is encompassed with a separate wall. Although these trees are very old, yet they cannot have existed from the time of Christ ; as Titus, at the siege of Jerusalem, caused all the trees in the neighbourhood of the town to be cut down. A path leads hence to the top of the Mount of Olives, from which we have not only a fine prospect of the city, but can discern in the distance even the banks of Jordan and the Dead Sea. The Mount of Olives is covered with grass and corn ; and here and there, not so close together as formerly perhaps, are olive and other trees. It has three summits. The most southward, and also the lowest, at the foot of which lies the before-mentioned village of Siloam, is called “the Hill of Offences ;” because Solomon is said to have sacrificed here to idols (1 Kings xi. 7). The middle peak is, according to tradition, the spot of our Lord’s Ascension ; where stands a church built by the Empress Helena, which now be-

longs to the Armenians. We are shown an impression in the rock which is said to have been made by the foot of the ascending Saviour. Here is also a Turkish mosque, with a few wretched tents, which constitute an Arabian village. Upon the most northern and highest summit there formerly stood a tower, called the Tower of the Men of Galilee, and said to denote the place where the two angels stood at the Ascension (Acts i. 11). The road over the Mount of Olives leads to Bethany and Jericho. Bethphage is seen on the eastern declivity of the mountain ; and a little further, a mile and a half from the city, is Bethany, a small village inhabited by Arabs ; where are pointed out the supposed houses of Mary and Martha, and of Simon the Leper, and the grave of Lazarus hewn in stone, near which is a mosque. Returning to the Mount of Olives, we are shown, on its western declivity, the places where the Lord wept over Jerusalem ; where he taught his prayer to his disciples ; where he cursed the fig tree ; and where the Apostles composed the Apostles' Creed, &c. &c.

Proceeding now up Kedron, where it winds in a north-eastern direction round the city, we

arrive, after passing some ruined graves which lie north of the city, at the high road leading northwards from the Damascus gate to Nablus, the ancient Sichem. The graves, called "the graves of the kings," lie in this road about a mile and a half from the city. A recess hewn in the rock leads to a hall, ornamented with beautiful carving, in which are five chambers stored with coffins. It is probably the mausoleum of Helena, queen of Adiabene, a convert to Judaism, mentioned by Josephus. Further on, and a little on one side towards the west, are the graves of the Judges, also hewn in the rock; they are furnished with many niches for the reception of coffins. The Judges of the Sanhedrim, or supreme court of the Jews, are said to be buried here. Returning by the Nablus road, which leads through an olive grove to the city, we have, on the left, at a short distance from the walls, the Grotto of Jeremiah, where he is said to have written his Lamentations. The cavern is thirty-six yards long, twenty-seven wide, and from twenty-seven to thirty-six high: two columns support the roof. A Mahommedan burying-place lies on the hill above this cavern. Having now arrived

again at the Damascus Gate, our survey of the environs of the city is completed.

Bethlehem, which it may be as well shortly to describe here, lies two leagues south of Jerusalem. The road thither leads from the Jaffa Gate, through the Valley of Hinnom, past the Hill of Evil Counsel, and alongside the plain of Rephaim, which it leaves on the left. Midway from the city is the great Greek convent Mar Elias; and further on, the grave of Rachel, (Gen. xxxv. 19,) the preservation of which is the care of the Mahommedans. The whole country round is covered with olive groves, and near Bethlehem are many fig-plantations and vineyards; and the fields, though rough and stony, produce good crops of corn, as formerly in the time of Ruth, who dwelt here. Bethlehem, in English "the house of bread," is now called by the Arabians, Beit Lahm. It is situated on the eastern and north-eastern declivity of a long ridge of hills; the houses are mean, and partly hewn in the rock; it has walls and gates, and contains about three thousand inhabitants, who are now all Christians; Mahommedans being forbidden to reside there since the revolt of the Fellahs in 1834,

in which the Bethlehemites, who are a particularly turbulent people, took part. Besides agriculture and the breeding of cattle, the inhabitants depend for support on the making of crucifixes, rosaries, and other small carved wares of wood, palm kernels, and mother of pearl, which they sell to pilgrims, and in the manufacture of which they are extremely skilful. One hundred and eighty yards east of the town lies the monastery, inhabited by Franciscan, Greek, and Armenian monks. Its church is the oldest in Palestine. It is built in the form of a crucifix. Forty-eight marble columns, in four rows, support the nave, from which the choir is separated by a wall. In the choir is the altar of the wise men of the east; on both sides of which staircases of fifteen steps each lead to the grotto underneath the church; which is thirty-nine feet long, eleven wide, and nine high; and contains the stable (for which purpose caverns are often made use of in the east,) where Christ is said to have been born. The walls and floor of the grotto are covered with marble; it is lighted by thirty-two lamps. A slab of white marble with a silver glory, and this inscription in Latin, "Jesus Christ was

born here of the Virgin Mary," denotes the place of the Nativity. A few steps hence is pointed out the supposed Manger of white marble. This subterranean chapel contains also an altar, several paintings, and an organ. Near the grotto of the Nativity, we are shown, in another cavern, the grave of the Innocents, &c.; and at the foot of the hill on which Bethlehem is situated, about three quarters of a mile to the south-east, the Valley of the Shepherds, to whom the angel appeared, and in which resounded the celestial hymn of praise, "Glory to God in the highest, and on earth peace, good will towards man." It is a very pleasant valley, full of green fields, whose beauty is enhanced by contrast with the bare rocky hills lying round about it.

II.

THE INHABITANTS OF JERUSALEM.

I.—THEIR EXTERNAL AND CIVIL
AFFAIRS.

As it appears, from the foregoing description of the city, that it was formerly of considerably larger circumference ; and also that, with the exception of the Jewish quarter, it is now on the whole but partially built upon, so as to be evidently capable of containing a much larger population ; we need not at all wonder, notwithstanding its present paucity of inhabitants, that at the time of its siege by Titus the number of those alone who perished in it should have amounted to hundreds of thousands. The statements as to its present population are considerably at variance ; partly because the number of its inhabitants may have been very different at different times ; but chiefly because, an efficient census being wholly unknown in eastern cities, the population can never be computed

with any exactness. These statements fluctuate between twenty and thirty thousand ; but Professor Robinson, after ascertaining the number of male inhabitants, who, according to the systems of taxation and military conscription, introduced by the Egyptian government, were of age to be taxed or to bear arms, has computed the population of Jerusalem at eleven thousand. At the time of a festival, indeed, so many pilgrims, chiefly Greek and Armenian Christians, resort thither, that their numbers alone often amount to from eight to ten thousand. In former times, under the dominion of Turkey, the government of Palestine being divided between the Pachas of Acre and Damascus, Jerusalem was subject to the latter. Their government was very harsh and tyrannical, as Jews and Christians especially must often have experienced. After its conquest by the Egyptians, things became somewhat better ; and more regularity and order seem to have been introduced. The Egyptian governors were, however, very arbitrary in their exactions : they increased or lowered the value of money according to their own interest. The quartering of soldiers was so

managed, that when barrack-room was wanting, they were allowed to select suitable houses for themselves, and to turn out the inhabitants for as long a time as they used them; the process of conscription, too, was equally summary, a place being suddenly surprised and all the able-bodied men in it carried off as recruits, without further ceremony. Under the Egyptian dominion, the whole of Syria formed one civil province; the seat of government being Damascus. But besides the civil governor of the whole, or Mutsellim, the several districts of this province had each its military commandant; as was the case in Jerusalem, which was a chief town of such a district. By reason, indeed, of the re-occupation of the country by the Turks, the old state of things has on the whole returned; nevertheless the Egyptian government, during its eight years' continuance, contributed much to break through the obstinate fanaticism of the Mahommedans; and although the hattî-sherîf of Gulhane, the new state-decree which assures to such inhabitants of the Turkish empire as are not Mahommedans equality in the eye of the law, has as yet been far too

little enforced; yet this *toleration* must be regarded as an important event, and the dawn of a brighter era for the East.

The manners of the inhabitants, as in all oriental cities, are very different from those of Europeans. The dress of the Christians varies from that of the Mahommedans only in the colour of the turban; the Jews also are obliged to wear a peculiar head dress. European costume is now, however, chiefly adopted by the Franks; since it no longer, as formerly, exposes the wearers to any annoyances.

The most common language used is the Arabic; Greek is spoken only by priests and monks; and Turkish only by the Turkish officials and members of the government. The Jews, being collected from various countries, speak a corrupted mixture of various languages; Armenian and Italian are also spoken, but only by some foreigners. So little is the instruction of the people cared for, that there are but few who can read. The fine arts also are entirely neglected: pictures and statues are an abomination to the Mahommedans; and the Christians are contented to adorn their churches with very indifferent paintings. It is also a disgrace to a

respectable Turk or Arabian to understand music or dancing ; the latter indeed being confined to the very lowest class, and being generally of a very immodest description. Of other arts, those of the jeweller is chiefly carried on for the setting of stones, and for various kinds of work in gold and silver. Common artizans, employed in the manufacture of necessaries, are naturally to be found, but their productions are very simple and imperfect. Jerusalem has but few peculiar manufactures ; and no exportation, except of such things as are annually bought by pilgrims. Its principal manufacture is soap, of which there have been for a long time nine factories, large quantities of perfumed soap being carried away by the pilgrims every Easter. There are also nine olive presses, which supply a considerable quantity of oil, some of which is very good ; and a large leather factory near the Church of the Holy Sepulchre. All these manufactures are in the hands of Mahommedans, and are private property ; the government taking no interest in them. The chief articles manufactured here by the Christians, are, as in Bethlehem, rosaries, crucifixes, models of the Holy Sepulchre, &c., which they

very ingeniously carve in olive or palm wood, and sometimes also in mother of pearl, and a dark shining kind of stone found near the Dead Sea, and sell to the pilgrims. Trade is not very considerable in Jerusalem, the bazaars being scarcely furnished with even the most necessary articles; the markets are provided with provisions by the peasants in the neighbourhood. A kind of fair is annually held at Easter, to which many foreign merchants resort, and mostly do a good business with the pilgrims.

II.

RELIGIOUS AFFAIRS OF THE
INHABITANTS.

JERUSALEM being esteemed a Holy City by Jews, Christians, and Mahommedans, members of all three religions are to be found there. Professor Robinson, when computing the number of inhabitants at eleven thousand, reckons four thousand five hundred Mahommedans; three thousand Jews; and three thousand five hundred Christians. But the calculations respecting the relative numbers of the individual religious denominations, are as various as those respecting the entire population. We shall speak of each separately.

The Mahommedans.

The Mahommedans reside chiefly on the hill of Bezetha, but are also scattered over the whole city. Besides the two chief mosques on

Mount Moriah, which have a peculiar sanctity in their estimation ; they possess also several other mosques in the city. These mosques, or Mahommedan houses of prayer, are entirely devoid of internal ornament ; except that a few sentences from the Koran, the sacred book of the Moslems, are inscribed on the walls. In one corner is a raised seat for the Imaum, or priest, to read the prayers from. A tablet or niche in the wall shews the direction of Mecca, to which all who pray there turn their faces. The floor is covered with carpets, and may only be trodden upon after putting off the shoe or boot. Every mosque has a well or cistern in its fore-court, for the performance of the necessary ablutions ; and is moreover furnished with a slender tower called a minaret. From these minarets the Muezzi (Prayer-criers) summon the faithful to prayer five times a day, with the words, " Up, ye faithful, to prayer ; God is God, and Mahommed is his prophet ;" for the Mahommedans have no bells, nor will they suffer the Christians to have any ; so that with the exception of Lebanon, where this permission is granted to the

Christians, no bells are to be heard throughout Palestine. Friday, being the day of their prophet's flight from Mecca to Medina, is their weekly holiday. This flight, called the Hegira, is by them regarded as so important an event, that they reckon their years from it, as we do ours from the Birth of Christ. Of their yearly solemnities, the chief is the fast-month Ramasan, during which they taste nothing each day from sun-rise to sun-set. Immediately on its conclusion, follows the three days' feast of Beiram, which, after so long a fast, they keep with the most extravagant joy. Their ecclesiastics, called Imaums, are but little educated, and need only be able to read the Koran correctly according to the prescribed accents and pauses. A proper exposition of this their sacred book is not to be thought of. It contains, besides an abundance of trifling narratives and absurd fables, a string of unmeaning phrases and emphatic declamations on the attributes of God, from which nothing can be learnt. They have also their monks, whom they call Dervises, and who inhabit a cloister near the great mosque. They are to this day so given up to an obstinate

fanaticism, that the law by which every Mahomedan who embraces any other religion forfeits his life, is still in existence among them.

The Jews.

The Jews inhabit their own quarter, in the ravine between Zion and Moriah, and on the declivity of both these hills; the houses are built very closely together, and much uncleanness prevails. They come hither from all parts of the world, but especially from the east, to die here, and be buried in the valley of Jehoshaphat. Polish and German Jews are also to be found here. They live for the most part in great poverty, carrying on no particular business, and are principally supported by money contributed for this purpose by Jews in all parts of the world. They have a number of synagogues at Jerusalem; and near the western exterior of the high walls which surround the ground on which the ancient Temple stood, a place of lamentation, to which a narrow lane leads. Here they assemble every Friday, and sit on the ground; but even for this sad privi-

lege of weeping and lamenting where once their fathers ruled, they are obliged to pay the Turks, who tyrannize over them in every possible way. "Do you see this mosque of the Mussulman?" said Rabbi Saadiah to the Missionary Wolff. "On that spot once stood our Temple, but it is destroyed, alas ! alas ! alas ! And henceforward Israel must long remain without a sacrifice." The Caraites, a peculiar sect, communicated their Liturgy to the same Missionary. The following chants are taken from it.

First Chant.

Cantor.—On account of the palace which is laid waste.

People.—We sit down alone and weep.

Cantor.—On account of the temple which is destroyed.

People.—We sit down alone and weep.

Cantor.—On account of the walls which are pulled down.

People.—We sit down alone and weep.

Cantor.—On account of our majesty which is gone.

People.—We sit down alone and weep.

Cantor.—On account of our great men who have been cast down.

People.—We sit down alone and weep.

Cantor.—On account of the precious stones which are burned.

People.—We sit down alone and weep.

Cantor.—On account of the priests who have stumbled.

People.—We sit down alone and weep.

Cantor.—On account of our kings who have despised him.

People.—We sit down alone and weep.

Another Chant.

Cantor.—We beseech thee, have mercy upon Zion.

People.—Gather the children of Jerusalem.

Cantor.—Make haste, the Redeemer of Sion.

People.—Speak to the heart of Jerusalem.

Cantor.—May beauty and majesty surround Sion.

People.—And turn with thy mercy to Jerusalem.

Cantor.—Remember the shame of Sion.

People.—Make new again the ruins of Jerusalem.

Cantor.—May the royal government shine again over Sion.

People.—Comfort those who mourn at Jerusalem.

Cantor.—May joy and gladness be found upon Sion.

People.—A branch shall spring forth at Jerusalem.

How forcibly do these sounds of woe remind us of the Lamentations ! Would that these unhappy people might only perceive the true

reason of their misery, their rejection of the Messiah, and might turn to him ! But the missionaries who labour among them experience many difficulties, and especially at Jerusalem. Nevertheless, blessed be God ! several Jews have, during the last few years, been baptized in Jerusalem, and many more eagerly attend to the instruction of Christian teachers. Besides this the Jews, especially in the East, seem to be considerably shaken in their hopes of a Messiah yet to come—for whose appearing, as we have seen in the foregoing chants, they yearn in their synagogue prayers—and already begin to entertain the opinion that He must have appeared long ago.

The Christians.

Jerusalem, where the blood of reconciliation was shed, being an important and holy city in the estimation of Christians of all denominations, as well as of the Jews and Mahomedans, not only do we find here every Easter, as formerly, pilgrims from all countries of Christendom, especially from the East, but a

considerable portion of the inhabitants also are now Christians, of various creeds, and have here their churches and monasteries. Unfortunately, however, they live in such irreconcilable hatred to each other, especially the Greeks and Roman Catholics, that even their very children will never play together. Their dissensions not unfrequently break out into open and bloody contests, as in Easter 1831, when a German traveller was eye witness of one in which Greeks, Armenians, and Romanists contended so hotly, concerning the order in which their respective processions and services should succeed each other in the Church of the Holy Sepulchre, that serious wounds were received by many persons; and at length the Mahomedan military, keeping watch before the door, after having for some time observed the contest with evident delight, were obliged forcibly to separate the contending parties. The principal cause of such hostility is the possession of the Holy Place, where the Greeks, by their greater numbers and stratagems, have gained important advantages over the Roman Catholics. The Roman Catholic powers of Europe, and especially the court of

France, have indeed interested themselves as patrons of the Roman Catholic party ; yet the mediation of the Prince de Joinville, son of the King of France, who visited Jerusalem at the close of the year 1836, has hitherto been attended with no beneficial results.

Among other Christian sects, the Copts, Abyssinians, and Jacobites have monasteries in Jerusalem, but only few monks in them ; and possess, like the Maronites, Nestorians, and others, only small niches containing altars, where they perform their religious services, in the Church of the Holy Sepulchre. The numbers of Armenians, Greeks, and Romanists being more considerable, we shall devote more space to a description of them.

The Armenians have in Jerusalem a Patriarch, one hundred monks and nuns, and about two hundred persons of their communion. They live upon the Hill of Zion, where their three convents (one of them for nuns) are situated. They are for the most part not natives, and principally rich tradesmen.

The Greek Christians are, with the exception of the monks, all Arabians by birth, and have their native priests. They perform their reli-

gious worship in their mother tongue, namely Arabic, and amount in Jerusalem to about two thousand souls ; the inhabitants of their eight convents for monks, and five for nuns, are foreigners, and most of them of Greek extraction. Besides these thirteen cloisters within the walls, they have one two miles and a quarter south-west of the city, called the Convent of the Holy Cross, where the tree out of which the Cross was made is said to have grown ; also on the road to Bethlehem, the convent of Mar Elias ; and in the Valley of Kedron, below Jerusalem, towards the Dead Sea, the convent of Saba. They also share with the Armenians and Roman Catholics the possession of the convent at Bethlehem. They are under the Patriarch of Jerusalem, who however resides at Constantinople, and has three vicars at Jerusalem : viz. the Bishops of Lydda, Nazareth, and Kerak or Petra ; who together with the Bishops of Gaza, Nablus, Philadelphia, and Sebastie, also always resident here, and the Archimandrites or Presidents of convents, form a council for the management of their ecclesiastical affairs.

The Greeks and Armenians observe a ceremony on the Saturday preceding Easter Day,* by which they pretend to obtain holy fire from heaven. The origin of this ceremony is thus related by the Roman Catholics. A long time ago, Narcissus, a pious bishop, having one Easter eve, for want of oil, caused the lamps in the church of the Holy Sepulchre to be filled with water: fire descended from heaven in answer to his prayer, and lit them all. This miracle, they say, was repeated every Easter; until, after the Crusades, the church fell into the hands of the Greeks and Armenians, who then, according to their account, had recourse to a deception to make it appear that the holy fire was granted to their prayers, as much as it formerly had been to those of the Catholics. This solemn farce they still continue to repeat in the afternoon of Easter Eve, when the Greek and Armenian patriarchs enter the Holy Sepulchre, and close the doors, while the people remain in the church and endeavour to obtain

* The Greek and all Eastern Churches celebrate their Easter according to a different computation, so that it only rarely coincides in time with our Easter.

the repetition of the miracle by praying and crawling on their knees. After a lapse of some time, the patriarchs, having struck a light within, burst open the doors, and run among the multitude with burning tapers. Every one presses forward to light his own taper, believing he shall thereby obtain a blessing ; under the same impression they also burn crosses with this fire upon linen, which they use for winding-sheets, that by it they may be purified from their sins. A violent tumult now ensues, amidst the jeers and laughter of the Turkish and Roman Catholic by-standers ; even the patriarchs' beards not unfrequently get singed in the throng ; while torn clothes, bruised heads, scratched faces, and broken arms are every where to be seen. The Fast, which is very strictly observed by the Greeks, being now nearly ended, banquetings and revellings soon after take place, even in the Holy Place itself ; meat is greedily devoured, and wine very often drunk to excess. Thus do Christians themselves, to the derision of Mahomedans, profane, at holy seasons, places which they esteem so holy.

The Roman Catholics dwell for the most

part round the Latin convent upon Mount Calvary; and being Arabians by birth, understand no language but Arabic. They are said to be descended from converts of the time of the Crusades. Their number amounts to about 1100; they are supported by the manufacture of crucifixes and rosaries, and by the alms of the convent. The Latin convent here, together with St. Saviour's church, as also all Roman Catholic cloisters in the Holy Land, belong to the Franciscans; who, till the year 1561, dwelt on Mount Zion, and were then removed to this building. There are from forty to fifty monks here, half of whom are Italians and half Spaniards. The Principal, or President of all the convents of the Romanists in the Holy Land, bears the title of Guardian of the hill of Zion, and Keeper of the Holy Land. He is always an Italian, and is appointed at Rome. There are also a Vicar of the President; and for the transaction of temporal matters, a Procurator, who is always a Spaniard. These three, with three other monks, form a Directory. They are supported by contributions from the West, which are often however very sparingly afforded. The Roman Catholics begin the

celebration of their Holy Week on Palm Sunday, when the pilgrims walk in procession round the Holy Sepulchre with palm branches in their hands, and cries of Hosanna. The communion is celebrated on Maundy Thursday, and the church is never empty of pilgrims the whole night through. On Good Friday morning, about nine o'clock, the procession moves from the supposed house of Pilate, along the Via Dolorosa, to Mount Calvary. An ecclesiastic, dressed like the Roman governor, gives sentence against a youth who, clothed in a purple mantle and crowned with thorns, represents the Redeemer, and upon whom the cross is now laid. On arriving at Golgotha the crucifixion, and in the evening the interment, are performed upon a jointed effigy. Meantime seven sermons are delivered by the Franciscans; four in Spanish, two in Italian, and one in Arabic. We subjoin a translation of some of the Latin prayers used during the desecration of the holy place by these mummeries. They are repeated at the different stations throughout the procession through the church of the Holy Sepulchre. At the altar of scourging, they sing "Come, beloved bre-

thren, let us sing the mysteries of the death of Christ, and follow his footsteps with contrite hearts, who blotted out the guilt of the first sin through the virtue of his blood, whom the ungodly Pilate cruelly scourged against the pillar."

At the supposed prison of Christ is sung :
 " I brought thee out of the bondage of Egypt,
 and swallowed up Pharaoh in the Red Sea; and
 thou throwest me into the dark dungeon."

In the chapel of the Parting of the Garments : " He who filleth the heavens with light, and adorns them with stars ; whom the angels worship ; Him did the soldiers deprive of his clothing ; He who clothes the birds, and decks the fields and flowers with various colours, was himself deprived of his garment. We therefore humbly beseech thee, O Creator of the universe, who wast deprived of thy covering, to cover us with thy virtues. Amen."

At the altar where the cross was found :
 " Oh thou cross, wonderful glory ; thou ladder
 that reachest to heaven, whither the Lord
 ascended after he had shed his blood on thee !
 Oh cross ! thou exalted tree, by which souls
 ascend to heaven, and to the abodes of the

blessed ! this sign of the cross will be in heaven when the Lord comes again to judgment."

At the Hill of Calvary: "We worship thee, O Christ, and praise thee that thou didst here redeem the world by thy holy cross. Oh God the Father of eternal mercy and endless love, who didst here manifest the greatness of thy wrath, which we had by our sins deserved, upon thine only begotten Son, the Redeemer of the whole human race, when thou didst suffer him to be slain on the cross, to drink vinegar and gall, and to be wounded with nails and the spear ; grant unto us, the unworthy servants of thy most holy Majesty, that we, who now bewail the sufferings of this thy Son, may enjoy the fruit of his death and passion in eternal happiness and glory."

At the stone of anointing: "Oh thou exalted grace ! Oh Jesus, thou burning love, thou by death didst destroy death, and givest life to the dead !"

At the grave a long chant is performed, in which St. John's account of the resurrection is interwoven ; and in which the circumstance that John did not first enter the grave, but Peter, who

was following, is somewhat whimsically explained; showing that John, through reverence, yielded the first entrance of the grave to Peter, as supreme head of the Church.

Although, on the whole, the tenor of these prayers is for the most part evangelical, yet, being in the Latin tongue, they are unintelligible to the people; and an Evangelical Christian cannot but be filled with grief at beholding the desecration to which the Holy City is subjected by nominal Christians. Where the reconciling blood was shed, the reconciling word is, alas! suppressed. The following extract from a letter of the missionary Fisk, who was sent thither by the North American Missionary Society, and who laboured there from 1823, till his death in 1825, best expresses the feelings of a pious heart in this Holy City. He writes on the 28th of April, 1823, to the professors and students of the Theological Seminary at Andover, in North America, as follows :—

“ I have now spent four days in the city where David lived and reigned, and where David’s Lord and King redeemed the world. The house I inhabit stands on Mount Calvary. My

little room has but one small window, and this opens toward Mount Olivet. I have walked round Zion. I have walked over Calvary. I have passed through the Valley of Hinnom, drunk of the waters of Siloam, crossed the Brook Cedron, and have been in the garden of Gethsemane. The next day after my arrival, I made my first visit to the tomb of my Lord. I did not stop to inquire, whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion, I was willing to be deceived for the moment. The Church was full of people; but though surrounded by them, I could not suppress my feelings. I looked at the dome which covers the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed to be moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, sisters, and particular friends.

“I implored a blessing on Andover, and on all missionaries and ministers, and on all the world. It seemed then as if Jesus Christ the

Son of God had really suffered, died, and risen from the dead. The period of time that has elapsed since his death, dwindled as it were to a moment. The whole seemed present and real. O what sufferings ! what love ! Dear brethren, it was for us he died. Shall we not then live to him ? He died to save us from sin. Shall we not then avoid sin in all its forms ? He died to save us. Can we then be unwilling to make efforts and undergo privations to save others ? If you think I have made any sacrifices, or undergone any hardships, I assure you I forgot them all when in the church of the Holy Sepulchre. But alas ! how little do I see around me of the efficacy of that blood which was shed on the cross. The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the Divinity of our Lord, and the atoning efficacy of his death ; and I fear all or nearly all the rest adore his mother and his disciples with almost as much apparent devotion as himself. When I was at Gethsemane there were so many armed Turks about that place, that I did not think

it prudent to stop, but only walked across the field,

‘Where once thy churches prayed and sang,
Thy foes profanely roar.’

“I weep when I think of Zion and look at the desolations of Jerusalem, and I am sure you would weep if you could see what I see, and you would pray earnestly that another Pentecost season might be enjoyed here. My first impressions in regard to our mission were discouraging. The first evening my spirits were depressed and desponding. But I now feel much encouraged. We have already sold about seventy Testaments and Psalters, and have distributed more than three hundred Tracts; and Mr. Wolff is engaged day and night in preaching to the Jews, and disputing with their Rabbis. We are surrounded with dangers, and tremble at every step. Yet the Lord our Redeemer protects us, and I hope will protect us.”

Since the death of Fisk, the work of Evangelical missions has made most encouraging progress in Palestine. Several missionaries of the English and American Societies labour there, and have already seen the fruit of their labour in the conversion of some Israelites in

Jerusalem. And although the Mahommedans, on account of the rigorous law which punishes defection from their faith with death, remain shut out from missionary influence; yet the native Christians of Jerusalem and its neighbourhood diligently frequent the assemblies of the missionaries, and seem very desirous of instruction in the Holy Scriptures, and the truths of salvation. The English Society* already possesses a pastor's residence on Mount Zion, and the building of their church approaches fast towards completion: divine service indeed is even now performed there, alternately in Hebrew and English. But above all, by virtue of the treaty of the 15th July, 1840, England and Prussia have succeeded in obtaining for the Protestant Church, which hitherto has had no direct recognition on the part of the State, equal privileges with other Christian communities in the Holy Land; and, in compliance with the proposal made by his Majesty the King of Prussia, to the Church of England, a Protestant bishopric has been established at Jerusalem. Half of the funds for

* The London Society for Promoting Christianity amongst the Jews.

the maintenance of this bishopric, which are settled at £1200 per annum, are, according to the deed of endowment of the 6th September, 1841, to be provided by the king of Prussia, who is to share the appointment of the Bishop with the Crown of England. The English Episcopal Society for Promoting Christianity amongst the Jews, has undertaken to supply the other half. The relations between the German Protestants and this English Bishop of Jerusalem, are settled by suitable stipulations. A converted Israelite, the Rev. M. S. Alexander, born at Schönlanke, in the Grand Duchy of Posen, and hitherto Professor of Hebrew and Rabinnical Literature in King's College, London—a man of great learning and truly Christian spirit—has been appointed first Protestant Bishop of Jerusalem, the city of his fathers. After his consecration in the autumn of last year, on which occasion he preached a most appropriate farewell sermon from the text Acts xx. 20—22, he set out with his family for Palestine, and reached Jaffa on the 20th January. He proceeded thence to Jerusalem, with Colonel Rose, the English Consul-General. The English and American residents

in Jerusalem, as well as the Turkish Bey, who had been sent by the Pacha with a guard of honour to welcome Colonel Rose, rode out to meet the train, which now amounting to about one hundred horsemen, entered the gates of Jerusalem, amidst crowds of spectators, at the moment that the peals of artillery from the citadel announced the commencement of the Mahomedan feast of Bairam. The Bishop took up his temporary abode with Mr. Nicolayson, the missionary, on the Hill of Zion; his official residence near the Pool of Hezekiah, being not yet completed. He was presented to the Tahir Pacha on the 22nd of January, and very kindly received; and on the 23rd preached his first sermon, from Isaiah lx. 15. Thus his reception was by no means an unfavourable one, as some reports have maliciously represented. The King of Prussia has also caused collections to be made, throughout his dominions, for the erection of a Protestant school and hospital at Jerusalem. How consistent it is, that the formation of such institutions should be coincident with the establishment of a Protestant Bishopric at Jerusalem, must be obvious to all; for although hitherto Protestants, with the exception of the missionaries, have

been only visitors at Jerusalem for a short time, these visitors however in case of sickness could only be accommodated at the *casa nuova* in the Latin convent; and although even Protestants have gratefully to acknowledge the kindness and hospitality there shewn them, yet a gravestone in the Roman Catholic burying-place on Mount Zion, shews the danger to which they are exposed of seduction to apostacy. That grave-stone is erected to the memory of a respectable young American, who was taken ill in the Latin convent, and died there alone, without a friend, and without spiritual consolation from any person of the Protestant faith; an inscription thereon declares that he “spontaneously (?) renounced the errors of Luther and Calvin, and professed the Catholic faith.” In the midst of such occurrences, how necessary is a Protestant Hospital for similar cases; more especially when it is considered that, in consequence of the establishment of this Bishopric, Protestant artizans and other emigrants may, in future, settle themselves at Jerusalem.

The important influence which this event—viz., the establishment of a Protestant Bishopric at Jerusalem—will, we trust in God, have

upon futurity, is sufficient justification for the space we have devoted to it. We joyfully hail it as the dawn of a new era for the East ; and are hereby encouraged to put our trust in the Lord, that he will begin again to have pity upon Zion, and to build up Jerusalem—which has so long lain waste, and been trodden under foot—by the power of his Gospel.

APPENDIX.

A DESCRIPTION OF THE VARIOUS SECTS OF CHRISTIANS RESIDING IN JERUSALEM.

VARIOUS denominations of Christians being, as was stated in page 155, to be found in Jerusalem ; a few words concerning them may not prove unacceptable to many readers. We shall pass over, however, the doctrine and polity of the Protestant and Roman churches, as generally known, and confine our remarks to the Churches of the East.

The opposition between the Western and Eastern Churches made its appearance at a very early period ; and being favoured in its development, partly by the external and civil relations, and partly by the internal circumstances of the different nations, continued to increase in proportion as the Bishops of Rome sought to establish their supremacy over the

Church, which the Eastern Christians were unwilling to acknowledge. The principal of all the Eastern Churches, both as respects numbers and importance, is the Greek ; which is also the established religion of the Russians. In conformity with the Church of Rome, though not with such dogmatic distinctness, she teaches justification, not by faith alone, but by works also ; and, in like manner, receives tradition as well as the Holy Scripture as a rule of faith ; while her worship, moreover, like that of the Roman Church, is degraded to a lifeless form, and the preaching of the living Word has almost entirely disappeared, or is at least looked upon as unessential. The Church prayers are delivered in the ancient Greek tongue, which is unintelligible to the people, and often even to the priests. They surpass the Roman Catholics in their veneration of Saints, though they suffer no statues, but only paintings in their churches. Like the Catholics, they have seven sacraments ; mass is also performed ; and intercession made for the dead ; however they do not receive the doctrine of purgatory, and administer the Eucharist in both forms to the laity. They have a great number of monks

and priests, of different orders. Lastly, marriage is lawful for priests of the lowest order. The Greek Church in Russia, and in the kingdom of Greece, is independent, under an Ecclesiastical court of its own, called the Holy Synod; while the most of the Greek Christians regard the four Patriarchs—viz., the Patriarch of Constantinople, who is reckoned supreme, and those of Antioch, Jerusalem, and Alexandria, as the highest Ecclesiastical authority. There are also some Greek Christians who have submitted themselves to the See of Rome; preserving, however, their own peculiarities of doctrine: these are called United Greeks.

The Armenian Church separated from the orthodox Greek Church in the fifth century. Their principal dissent consists in their so confounding the Divine and human nature of Christ, as to make no distinction between them. In other respects, it is more liberal than the Greek Church, and does not deny salvation to Christians of other communions. As in the Greek Church, Baptism is performed, not by sprinkling, but by thrice pouring water over the person to be baptized. It has also seven sacraments, but administers Confirmation (for which

a bishop is not indispensable) and unction immediately after Baptism. The language of their liturgy is the old Armenian; which is unintelligible to the people, and to many of the priests, and in which they possess an ancient translation of the Bible. The reading of the Scriptures not being forbidden the people, a translation in modern Armenian has recently been much circulated among them by the British and Foreign Bible Society. Their ecclesiastical head is the Patriarch of Etschmiazin, a convent at the foot of Mount Ararat, who bears the name of Katholikos. They have also other Patriarchs—for example, at Jerusalem and Constantinople. Many Armenians also have united themselves with the Romish Church, and are called United Armenians.

The Coptic Church, which consists chiefly of the descendants of the ancient inhabitants of Egypt, separated from the orthodox church in the sixth century, and, like the Armenian, teaches but one nature in Christ. In most other respects it agrees with the rest of the Eastern Churches. Baptism is performed by immersion, and the circumcision of both sexes received as a doctrine; though the practice is no

longer universal. Public worship begins at night, and is continued till day-break : it consists only in ceremonies, and the recital of prayers in Coptic—an unknown tongue to the people. There is no preaching except by their ecclesiastical head, the Patriarch of Alexandria, and he delivers but one sermon in the year. Marriage is allowed to the clergy, and even to monks. Their churches are adorned with many paintings.

The Abyssinians almost resemble the Copts in doctrine and worship, and suffer their ecclesiastical head, who is called Abuna, to be nominated by the Coptic patriarch. They have, however, adopted many Jewish ceremonies. They solemnize the Jewish Sabbath, have a kind of ark in their churches, abstain from the unclean meats forbidden by the Law, pay great attention to washings and purifications, and hold the circumcision of both sexes. Their priests, when once in holy orders, are no longer permitted to marry. Divorce, which is not tolerated by the Copts, may take place among them on the slightest grounds. They have no preaching, and the church service is performed in the unknown language,

the ancient Ethiopian, in which tongue they have also a translation of the Bible. The missionaries, however, have lately translated the Scriptures into their vulgar tongue. They venerate a multitude of saints, among whom are Pontius Pilate, his wife, and the holy Balaam! and have no less than one hundred and eighty holidays in the year. Their moral degradation is extreme.

The Nestorians, or as they call themselves Chaldean Christians, separated from the church in the fifth century. They so separate the two natures in Christ as to make him really two persons.* They have but three sacraments, Baptism, the Lord's Supper, and Holy Orders. They reject the Romish doctrine of transubstantiation, and more nearly approach the reformed doctrine concerning the Eucharist. They possess a Syriac translation of the Bible. Their churches are simple, and without pictures, and they have crosses instead of crucifixes. The patriarchs of Mosul in Mesopotamia and Urmiah in Persia, are at the head

* The St. Thomas's Christians in India belong to this sect.

of this church. Marriage is allowed to the clergy of every degree, and fasting strictly observed. Their moral condition is every where good; nevertheless they are ignorant and narrow minded. Several have joined the Romish church, retaining however their peculiar forms of worship. These are called Roman Catholic Syrians.

The Jacobites, so called from Jacobus Baradai, who lived about the year 550, hold in common with the Armenians, Copts, and Abyssinians, and in opposition to the Nestorians, the doctrine of one nature in Christ; losing sight of his human in his Divine nature, for which reason they are also called Monophysites. Their church language is Syrian. They are under their own patriarch of Antioch. Some of them have joined the Romish church.

The Maronites separated from the church, when their doctrine of only one nature and one will in Christ (from which they are also called Monotheletes) was rejected by the Council of Constantinople in the year 680, and chose a patriarch of their own named John Maro, from whom their name is derived.

Since the Crusades, they have joined the Romish church; their ecclesiastical head, who calls himself Patriarch of Antioch, but resides in a convent on Lebanon, being nominated by the Pope. They have, however, retained many peculiarities. Their ecclesiastical language is the ancient Syriac; the Bible is however read in public in the vulgar Arabic. They administer the Lord's Supper in both forms; do not use hosts, but bread; reject private masses, and allow priests to marry. They dwell principally on Lebanon; and are an industrious and warlike people, who have always preserved themselves independent of the Turkish yoke.

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